DEring, in earthly life thy heauenly voice did teac
The ruth of ſinnes, the trueth of endleſſe grace
And with thy voyce thy life conſpired to preache
The praiſe of God with longing to embrace
The ſweete delights wherein his Sainctes abound
O bleſſed Organ of ſo noble ſound.

When thou didſt cry repentaunt griefe for ſinne,
When with inſpired breath from ghoſte diuine
Thy mouth powrd forth what heart did feele with
Thy deepe deſire to drawe men to incline
Their liſtening ſoules vnto the healthfull worde:
O happie they that turnd vnto the Lord.

And when thou didſt his mercie ſweete proclaime,
And didſt with thankfull and delitefull voyce
Set foorth the honour of his ſauing name,
To quench diſpaire and make the heart reioyce:
O happie hearers of ſo ioyfull newes,
Vnhappie wretches that ſuch ioyes refuſe.

O happie thou and all that ſhall with thee
Well followe Him that ledde and is the waye:
They followe well whom Hee hath bleſt to ſee
The path and truſt, the guide that cannot ſtray.
Oh well he liued whom God did ſo apply:
Oh well hee dyed that liues eternallie.

Wee thanke our God for thee and for thy life,
And for the good that he by thee hath wrought,
Thy ſpeech thy trauaile in his ſeruice rife,
Thy writings left whereby wee ſtil be taught.
And in thy death Gods holy name be bleſt:
O bleſſed dead that in the Lord doe reſt.

FINIS. T. N.

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FINIS. T. N.

A BRIEFE AND NECESSARIE CATACHISME OR INSTRVCION.

Verie needefull to bee knowne of all houſholders. Whereby they may the better teache and inſtructe their famelies, in ſuch pointes of Chriſtian Religion as is moſt meete.

Not onely of them throughlie to bee vnderſtoode, but alſo requiſite to bee learned by hearte, of all ſuch as ſhalbe admitted vnto the Lordes Supper.

With prayers to the ſame adioyning.

PSALME. 34. 11.

Come children, harken vnto me, I will teach you the feare of the Lorde.

NEVVLY IMPRINTED.
1590.

To the Christian Reader.

IT *shall not be necessarie for me (most louing Brethren*
to shew any causes for mine own excuse, why I haue attempted the setti
forth of this litle Catechisme, as though I had rashly aduentured abo
that was meet, to set forth any thing to be common by my priuate aduis
or as though I had presumed aboue mine ability, to become so generall a te
cher, hauinge my selfe so meane vnderstandinge. For in these dayes in whi
there is so great licentiousnes of printing bookes, as in deed it maketh vs
the worse, who can blame it that hath any tast or sauour of goodnes, be it ne
so simple? If it had no other fruit, yet this is great & plentifull, that in readi
it, we should kepe our eyes frō much godlesse & childish vanity, that hath n
blotted so many papers. We see it all, and we mourne for greefe, so many as
spirit & truth doe loue the Lord: what multitude of Bookes full of all sin
and abominations haue now filled the world! Nothing so childish, nothing
vaine, nothing so wanton, nothing so idle, which is not both bouldly print
and plausibly taken, so that herein we haue fulfilled the wickednesse of o
forefathers, and ouertaken them in their sinnes: They had their spirituall e
chantmentes, in which they were bewitched: Beuis of Hampton, Guy of W
wicke, Arthur of the rounde Table, Huon of Burdaux, Oliuer of the Caste
the four sons of Aymon, & a great many other of such childish follie. And
more vanity then these, the witlesse deuises of Gargantua, Howleglasse, Es
Robin hood, Adam Bell, Fryer Rush, the fooles of Gotham, and a thousan
such other. And yet of all the residue, the most drunken imaginations, wi
which they so defiled their Festiuall and highe Holidayes, their Legendar
their Saintes liues, their Tales of Robin Goodfellowe, and many other spryte
which Satan had made, hell had printed, & were warranted vnto sale, und
the Popes priuiledge, to kindle in mens hearts the sparkes of superstition, th
at last it might frame out into the fire of purgatorie. These were in the form
dayes, the subtile sleightes of Sathan, to occupie Christian wittes in Heath
fantasies. And wee as men that cannot learne wisedome by any examples,
keepe our selues from harme, but as thought the wickednesse of our forefathe
were not yet full, wee will make vp their measure, and set vp Shrines to t
worde of God, and the writtings of all his Saintes, which our Forefathers h
cast out of all honor, that their own dreames & illusions might be had in pric
To this purpose (I trowe) wee haue multiplyed for our selues so many newe d
lights, that wee might iustifie the idolatrous superstition of the elder world
To this purpose wee haue printed vs many bandie Songes, (I am loth to v
such a loathsome worde, saue that it is not fitte enough for so vile endeuours
To this purpose we haue gotten our Songes & Sonets, our Pallaces of Pleasu
our vnchaste Fables, & Tragedies, and such like sorceries, moe then any m
may recken. Yea, some haue bine so impudent, as new borne Moabites, whic
walow in their own vomit, & haue not bin ashamed to intitle their books t
court of Venus, the Castle of Loue, & many such other as shameles as these

...e there were among vs some zealous Ephesians, that Bookes of so great ... might be burned vp. The spirit of God wrought in them so mightily ... they contemned the price of so great iniquitie, in one Citie, that at one ... they brought together the bookes, valued at twoo thousande markes, and ...hem all at once. O happy light, and cleare as the Sunne beames, if ...ght see the like in London that the cheefest streate might bee sanctified ...s holy a Sacrifice. The place it selfe doeth crane it, and holdeth vp a ...us Idoll, a fitte stake for so good a fire. O Lorde, thou art able to work ...hou wilt, let vs see this daye that Iacob may reioyce, and Israell may ...d. So recompence thine enimies, as they haue recompenced thee. Of old ...hunt the writinges of the Prophetes, and in their a...es followinge, they ...ed not from the sinnes of their fathers, but gaue the holy labours of thy ...es vnto ashes, nowe let vs see the iust recompence of anger, and make ...d rulers the instrumentes to execute thy iudgementes. VVe haue now ...nough played with our owne fancies. Lord rayse vppe agayne thy word ...mour, that our eyes may be occupied in holy readings. And you my ...Brethren, that are yet in battayle to fight againste Sathan, praye and ...not, that God alone may be exalted in our dayes, that Sathan may bee ...n vnder foote, and that the worde of God, the stronge weapon of our ...may bee giuen into the handes of all, that their life may bee in sasetie. ...e perswaded of this, that there is no one thing more enemie to the word ...d, then these vaine and sinfull imaginations of our owne vnbridled ...n, which haue now be filled so many volumes. And therefore I trust I can ...e no blame to aduenture the setting out of this shorte instruction, sith ...ffre is onely to aduaunce Gods glorie, & edifie his poore Church, that is ...couered in darke ignorance: when so many haue founde leaue to spread ...d their labours, that haue no other pleasure then of sin & wickednesse. ...ape for that, that I haue taken vpon me, to set forth vnto many this in- ...ion, beare with me, I beseech you, and pray vnto God, that wee may al- ...ter holde the humblenesse of minde that was in Christ Iesu, that we bee ...se in our owne conceyte, nor thinke of our selues aboue that which is ...ment, but acknowledginge the blindnesse of our heart, and the igno- ...ce in which we are borne, we may saye with the most happie Apostle, we ...nothing that we haue not receyued. And of many other, I doe willingly ...sett, I am the least, but by the grace of God, I am that I am, and I trust ...grace is not in vaine in me. But this that I heere present vnto the church ...nd, I haue not done it alone: but another faithfull labourer in the worke ...r Lord, and a good Brother in Christ Iesu, whom God hath endued with ...knowledge, and blessed with much vnderstanding, hee hath taken the ...est paine, and the greatest fruite must growe of his labours. So that I ...not aduentured it of my selfe, but haue onely bene an helper of an other ...r labour And the cause that hath moued me, is such, that hath made the ...ken of God, euen to faint in their mourning, vntil they see the great mer-

Act. 19. 29.

Iere. 30. 92.

Anno Dō. 260 sub Diocletiano et Anno. 1559. sub Pario. 4.

eies of God to take away the cause of their griefe. We see the great ignor
in which the people are euery where couered, in the cloudes of darknes, m
then the darkenes of Egipt, which haue so ouershadowed them, that the li
of the gospell of the glorie of Christ, who is the image of God, it doth hardl
not at all shine in their vnbeleeuinge heartes Scarce one of a great m
2. Pet. 4. 13. can giue an account of their fayth, yet Saint Peter requireth it of euery Ch
stian. A very fewe haue tasted of the beginnings of the gospell of Christ, a
Colloss. 3. 16. yet Saint Paule biddeth that the worde dwell plentifully in eache one of
hearts. The Apostle blameth the ignorance of the people, who haue lear
Hebr. 6. 9. yet no further then repentance from dead workes, and the first instructio
the fayth towards God. But O Lord, howe many thousandes of vs, of fa
Esaie. 11. 9. and of true repentaunce can say nothing? The Prophet speaketh of the kn
dome of Christ, that in those dayes the earth should be full of the knowle
of the Lorde, as the waters that doe couer the Sea: where is nowe that bl
sed spirit of vnderstanding to be powred vpon vs? And where is this, ric
of the knowledge of God? Are not rather the multitude of our Brethren cl
thed with darkenesse, so that they groape in their wayes as at midnight, a
knowe nothing of the way of life? We pray daily according as we are taug
Let thy kingdome come: If we speake not like the Parrets, in wor
without vnderstanding, then this is our meaning: Let thy spirite beare r
in our hearts, and the knowledge of thy worde, lighten the eyes of our min
And what doe we then else, but daily with the Lorde, if wee praye stil
knowledge, and yet sleepe still in ignorance. Then this is (louing Brethren
good excuse for our boldnesse, if in so great necessitie according to our Talen
we seeke to be profitable vnto many. If any thinke that there are already s
ficiently set foorth many Catechismes. I doe easily graunt it, but they are
sufficiently learned, neyther yet can be. For it was necessarie in the best, a
most godly of these labours, whyles the Christian fayth is plainly taught,
the edifying of the simple and conuincing of the aduersary, that the fayth
teacher should vse moe wordes, then can be carried in minde of the ignor
man. And therefore I thought it good, as brieffely as I could, to comprehe
the effect of all, that the beginnings being made plaine, and easily print
memorie, we might enter into reasoninge, and disputation with our selues,
structing one another, and helping one another, that we might haue the
fruit in the longer labors of others, but most of all that we might bee encou
ged to the most holy and liuely word of God, to drinke with continuall d
of the fruitfull spring, euen vntill the waters of life doe flowe vp in our he
into euerlasting gladnesse, and the day starre doe aryse in our heartes, w
may lighten our mindes in the knowledge of the God of glory. There is
thing remayning more, why this labour should bee misliked, except any
would thinke, that euery Congregation had a sufficient pastour to instr
those that were ignorant, so that they should not neede any strange Teach
God graunt that in time to come this may be found true. But yet we are

it, euen as light from darkneſſe, or death from life, or as knowledge and
derſtanding, is from inſenſible blindnes. O that we had eies to ſee ſo great
nie. For ſure it may not wel be iuſtified, that in ſo cleare light of the word
God hath made nowe to ſhine vpon vs, that there was euer Nation which
ſo ignoraunt Miniſters. Wee may herein compare with the man of ſinne
ſelfe. I doe not knowe that in the middeſt of all his abhominations, there
s more loathſome ſight of that Idolatrous Prieſthood, then wee haue ſett
among our ſelues, to be fellowe labourers amonge vs in the Goſpell. For
t though they exceeded in looſenes of life? yet their darke and barbarous
nion was ſo thicke a Clowde ſpreade ouer their manners, that the fulnes
eir ſinnes was not eaſily ſeene. But we haue the light that hath made all
ges manifeſt, and the Sunne hath ſhyned, that hath diſcloſed iniquitie,
at there hath not bin among vs any popiſhe prieſte ſo drunke, nor anie
houſe Chaplen, at ſuch a perpetuall truce with his drinking Pottes, that
poſſibly purchaſed ſo much diſcredite to his belly god, and kitchin faith,
r damme Dogges and guydes, doe daily multiplie againſt the God of
l, and the fayth of his annointed our onely God and Sauiour. It grie-
mee to remember, and lotheth me much more to rehearſe the eſtate of the
ſtration into which we are fallen. We haue good time nowe to complaine
the Prophet, like people, like Prieſte: Euen the ſame coueringes of Iſrael Eſa.44.2.
ſhadowed then their glory, they haue ſpread themſelues againe as the
ens, & are come ouer our head in ſo great a tempeſt of blindnes and ig-
ance, that they haue ſhaken the foundations of all our comfort. Wee
indeede Halcionios dies, the glad and pleaſaunt dayes, in which
pe ſhined, when firſte our happye gouernement turned away our ſor-
, break the yoke of Antichriſt, deliuered vs from the power of darkeneſſe,
arried vs among the Sayntes of God, into the kingdome of light. But
pe hath ſince ſuffered a great Eclipſe, from the fulneſſe of her beautye,
hath beene the malice of ſathan) Hee attempted againſt vs euen at the
, his moſt peſtilent practiſe, and hath brought accordingly his purpoſe to Deu.17.5.
t. When God had turned the wyll of the Magiſtrate, & enclined his
to vnderſtanding: when hee had gyuen vnto him courage to ſcatter the Exo.18.12.
es of his trueth, & planted true feare in his hart to eſtabliſh his goſpel,
e ſubtil ſerpent which hath turned al his deuices hither, he bent his vio
, & this councell pleaſed him beſt: To corrupt the prieſthood, who ſhould
ſt the Prince by Vrim & Thumim, that if thus he might darken the Nu.27.21.
of the people: it might bee the more eaſy, to leade them out of the way.
he entred again, & with more ſucceſſe into his firſt aſſaults wherwith he
ted once our Sauiour Chriſt, he robbed the miniſters of his bleſſed hope in
nidence of God, & made him ſeek the wayes ful of vile ſhame to get
ead. He hanged before his eyes another vayle of pompe & vanity, that
ld not with open countenaunce ſee Chriſt, but followed the preſent plea-
that better liked him. And ſo firſt woūding the head, the infection hath
n ſince into the other partes of the body, that now almoſt there is nothing

but woundes and ſwelling, and ſores full of corruption. Looke where we
among the people of the Lord, and howe hardly ſhall wee finde the dwell
place of the godly Paſtours. If Ieremie were nowe aliue, he would take v
Lorem.9.2. againe his old complaintes. (O that myne head were full of water, and m
eyes a fountayne of teares, that I might weepe day and night, for the ſlaine
the daughter of my people.) For looke what agreement hath righteouſnes w
vnrighteouſnes, and what fellowſhip hath light with darkneſſe, what c
corde Chriſt with Beliall, or what parte the beleeuer with the infidell: t
ſame ſocietie is betweene a great number of Engliſh Parſons & Vicars, w
the true Preachers, and Miniſters of the Goſpell. Your ſelues good Chriſti
Readers make the compariſon, and be your owne iudges, what cauſe we ha
Math.5.13. to complayne. The true Miniſter is the Salte of the earth, to drie vp corr
and noyſome humours, and to preſerue the ſubſtance pure, that the world m
be offered vppe a ſweete ſacrifice vnto God: But our Vicars and Curates,
haue ſome of them yet of the old Morrowmaſſe Prieſtes, whoſe ſalte is ſo v
ſauorie with ſuch popiſhe leauen, that there is no taſte in them of the goſp
of Chriſt. Moſt certaine it is, that the popiſhe Prieſthoode is no calling for
Miniſter of the Goſpell. And therefore they that haue not openly forſak
that, and haue giuen a newe promiſe vnto Chriſt, they may well haue t
liuing, but they cannot be the Parſons whom God hath called, nor yet t
Math.5.14. ſalte to ſeaſon his Elect and choſen. The true Miniſter is the light of t
worlde which holdeth foorth the Goſpell of Chriſt in his hande, as a lante
to lighten the ſteppes of a great number, howe to walke vnto Chriſte: b
what day light I beſeeche you, ſhyneth in the Miniſters of our making
They are better ſeene in their ſeuerall Occupations, then in the knowledge
the worde, which they ſhould diſpence vnto others. The true Miniſter is
fiſher of men, by whom the pariſhe is ſtirred vp to all loue, to God firſt, a
then mutually one to another: but the Parſons nowe haue eyther their net
ſo broken, or their baytes ſo yll, that wee ſee the effect is no gathering to
ther, but a wofull diſperſion both of Prieſt and people. Howe many examp
doe we ſee of a continuall diſſipation, in ſutes and controuerſies: The Par
againſt the Vicar, the Vicar againſt the Parſon, the pariſh againſt both, a
one againſt another, and all for the belly. Amonge whome, neyther peop
Parſon, Curate, Vicar, one nor other hath any care for the Goſpell of Chri
As the Lorde doth liue, this is no other fiſhing, but to ſuffer that roaring L
on to catch all by his enchauntmentes, that hee may haue large paſture
the Church of God. The true Miniſter is the eye of the body, the workman
Math.9.38. the harueſt, the meſſenger that calleth vnto the Marriage, the Prophete th
Math.9.38. telleth the will of the Lorde, the wiſeman that teacheth to diſcerne betwee
Math.22.3. Math.23.34. good and euill, the Scribe that doeth expounde the Lawe, the ſeruaunt th
Math.5.14. occupieth his maiſters Talents vnto gaine, the witneſſe that beareth teſtim
Math.25.16. Luk.24.48. nie of Chriſt to all people, the diſpenſers of the miſteries of God, the ſte
1.Cor.4.1. that giueth meat in due time, vnto the reſidue of the houſholde, the ſacrifi

gospel of God, to make the oblation of his flocke acceptable, the Mini- Mat.24.25.
whom the people doe beleeue, the Labourers of God to till his husban- Rom.15.16.
make vp his building: the sheepheard to feed the church of god, which 1.Cor.3.5.
purchased with his blood. But alas, and woe for vs, if we can see our 1.Cor.2.9.
what one of these excellent vertues shineth in our Pastours? I speak Act.20.28.
eth, and God in his good time will giue vs eyes to see his iudgements.
one parish of an hundred hath found such a Minister, or scarce two or
in a Shyre who God hath so blessed. If S. Paule say true, or if the voyce Rom.10.14.
d be fearful in our eyes, that we cannot beleeue except we heare, nor wee
heare without a Preacher: where is our glory that we are the people of
rd? Or where is our reioycing that the gospell is amongst vs? Were it
at the workes of the Lorde preached daily vnto vs, and the voyce had Psal.19.5.
into our eares, as fully as to our forefathers, euen in the strongest of our
, it would make their faith to wauer. For about vs in our country, where
ath that minister, or where is his name that shall strenthen the weake
d, & raise them vp in hope? He must sayth S. Paule, he must be apte to 1.Tim.3.2.
, that is, made minister: but we haue made the old saying true, Opor-
on habet locum, they are we may saye, they are more meete for the
that dwell in the personage. Say the Apostle what he say will, he must,
must not, he shalbe made minister nowe that pleaseth the maker. Euen
it is, both high & low, as many as God hath sealed with a good spirite,
complaine of it. They say also with Ieremie: The Priestes say not, where Ierem.2.8.
Lord? and they that should minister the Law, they know nothing. The
among vs that would be our leaders, they may say as of olde time, I wyll Mich.2.11.
sse vnto thee of wine, and of strong drinke, but of the Law & the testi-
, they cannot skill. So heauy is the hande of our God ouer our sinnes,
we be amended. He hath broken his two staues of happy feedinge, both Zach.11.13.
& bandes: and giuen in steede of them, the instruments of a foolishe
heard, and hath raysed vs vp Pastours which looke not for the things
are lost, nor seeke the tender Lambes, nor heale that, that is hurt, nor feed
that standeth vp. And therfore we may boldly say (God him self being 2.Chro.25.3.
warrant) that the Israel of the Lord, is without his pastour. But some
ps will thinke this complaynt to be greeuous, God hath not dealt thus
vs, but rather hath multiplied a great many of learned and godly Mi-
s vnto vs, euen nowe in great aboundance, as in any age before vs. Most
ely true it is that God hath raysed vppe in our dayes, men of singular
, full of excellent gifts, whose vertues in yong yeres hath shined far aboue
ay hayres of their forefathers. Would God we were halfe thankefull e-
for so manifold blessings. The ioye of the whole earth, and the gladnes
the world, that is the blessed hope of the Gospell, it shineth not a little,
in their countenances. The Lord increase them in a thousand thousande
, & giue them double his spirit, that they may be greater then all his eni-
, & abide faithful euen vnto death: that through them the Prince may

reioyce,

reioyce, the Magistrat may be glad, their fellowes may be encouraged, the people may be taught, all may haue hope, sinne may be aboliſhed, Idolatry roote out, Antichriſt ouerthrowne, ſathan troden down, Hell may be confounded, the Goſpell may encreaſe, righteouſneſſe may ſhine, and God may haue the glory. This deſire is the fruite of our life, & there is not in the world a better portion. This we haue choſen, & in this we will dwell, vntill the fulneſſe of time that we ſhal ſay in our courſe: Lord now letteſt thou thy ſeruaunt depart in peace.

But wee haue heare not a lyttle feare, and we ſee the ſtumbling blockes that haue made our wayes dangerous. True it is, many men are greatly to bee beloued, but this is as true, there is none ſo good, but ſatan wil ſeeke to ſift him. Noe, Lotte, Aaron, Miriam, Sampſon, Dauid, Martha, Marie, men & women, of moſt excellent vertue, & ſuch as the worlde was not worthy of: and yet not one of theſe whom ſathan wounded not, yea almoſt vnto death. The moſt glorious of all men ſubiecte vnto ſin, was Adam him ſelf, & yet he was throwen downe into great cõfuſion. So that the Saints of god (for ſo I truſt I may call them becauſe of their great gifts) the Saints I ſay, that God hath ſent vnto vs, they haue great cauſe to feare, & to ſay with Paul: who ſemeth to ſtand let him take heed that he fall not. Sure they are of continuall aſſaults, & euen at this preſent, one aboue other ſhaketh all their faith. Satan hath rent aſunder the glory of our miniſterie, that fleſh & blood is not halfe willing to beare the ſhame of the world that goeth after it. He hath ſpoiled it of the due reuerence of all authority, all obedience, loue, reuerence, and honor that man ſhould giue vnto it. He hath laid vpon it much contẽpt, many reproches, great pouerty, intollerable bõdage, ſo that though the calling be in deed the moſt precious inheritance vnder the ſun, yet the glorie is ſo darkned vnto mortal eies, that al the Nobilitie is quite fled frõ it, the Gentlemã afraid to come vnto it, the Rich man rather choſeth any other kinde of life, the meaneſt eſtate ſo hardly contented with it, that S. Paule him ſelf can find but a few followers, that wil caſt away frõ them the cloakes of ſhame, & not degenerate frõ the dignity of their office. 2. Cor. 4. 2.
But God ſhal once giue again vnto his Miniſtery, beauty in ſteed of aſhes, & rich apparel, in ſteed of ſackcloth, whẽ he ſhal turn again the captiuity of Sion & build vp the walles of the promiſed Ieruſalẽ. In the meane ſeaſon, we liue in hope, & giue thanks vnto our god, that hath brought vs hitherto. One other aſſault of Sathan hurteth as much as this: yea, & ſo much the more, becauſe it is couered with the cloak of beneſit, & ſheweth vs a ſaluing medicine againſt the former wound. For where as the Miniſters liuing in moſt churches is but ſmall, he hath found this remedy, that one mã ſhould haue many benefices. And wheras the reproch is not litle, but euen the name is ful of diſdaine, & to be called maſter Parſon, maſter Vicar, ſyr Iohn, a pariſh prieſt, &c. Againſt this euil he hath found a remedy worſe, & giue liberty to all that will to be Non reſidents, to forſake their charge, to go where they wil, like maſterles hounds, to fill the cõmon wealth with woorſe then any idle or vagabond perſons. Lo, this is the veſſel of poyſon that ſatan hath ſet abroch, and the cup of whoredome which the pope hath begun of vnto all the worlde. This is the head

& fountain of al ſpiritual darknes, the roote frō which the glory of Anti-
did firſt ariſe, the filthy ſpring of all abhominations, which by peſtilen-
ſe, hath ouerflowed kingdoms with moſt ſhameful ſlauery, brought Prin-
to contempt, & ſet a vile perſon in the monarchie of the worlde. And yet
day it doth ſo dull the ſpirits of many excellent mē, that their harts are
ſurfetting, & yet they feele not their diſeaſe, they wallow (as I ſaid) in
own vomit, & yet they ſee not their ſhame. The heynouſnes of this ſin is
pleaſant in the ſight of god, that he hath reuēged it with one of his grea-
agues in hardning the offenders harts, that they ſhould haue eies to ſee,
ſee, & eares to heare & not heare, and hearts to vnderſtand, and yet
derſtand. For wheras in many things they heare the voyce of God, and
bumbly his calling, yet here they be deafe, euen as the Serpent that ſtop-
his eares, that he may not heare the charmer, charme he neuer ſo wiſely.
plaine that the ſpirit ſpeaketh: Be diligent to know the ſtate of thy flocke,
heed to thy heards, for riches remain not alway, nor the crowne from Pro.27.23.
ion to generation. But yet the loue of riches & gorgeous ſhew of honor
deceiued many, that in many yeres they ſee not their flock, nor care not
what paſture they be fed. So much in vain it is that the Apoſtle ſpea-
unto thē: He that hath an office, let him attend on his office. The charge Rom.12.7.
Paule giueth to the miniſters of the church of Epheſus, is as plaine as
ſpoken, yet they cannot vnderſtand it. Take heed (ſayth he) vnto your Acts.20.22.
& to all the flocke of which the holy Ghoſt hath made you ouerſeers, to
church of God, which he hath purchaſed with his own blood. O that
cept were written in our harts with an yron pen or a clawe of adamant
would neuer forget it. The often remembrance that we haue bound our
unto the ſpirit of God, that he hath called vs for the inſtruction of his
& that they are the price of the blood of Chriſt, would make vs at the
ne our duetie, that the Sun & the Moone ſhould bee aſhamed of the
of Non reſident, & the name of the Parſon ſhould bee odious vnto
at would take vpon him a charge, & looke not after it. The Prophet
that if the Miniſter declare not the iudgemēts of God againſt him that Eze.3.33.
the wicked man ſhal die in his ſin, but his blood ſhall bee required at
nds of the negligent Paſtour. And the Apoſtle to the Hebrews, ſpeaking
faithfull Miniſter, ſaith. They that watche ouer the ſoules of thoſe that Heb.13.17.
mitted vnto thē, as they that ſhal giue account if any of them periſh.
ſe two be ſufficient witneſſe, that according to the law, the truth ſhould
emned, by theyr word moſt certain it is, that our negligent paſtors, who
couered themſelues (as Salomō ſaith) with thick clay, & multiplied their
ces tyll they bee many in number, they muſt needes thinke they haue an
account againſt the day of Chriſt. Neither gold nor ſyluer, nor the pride
ng, ſhalbe acceptable in ſteede of the ſoules of their brethren. But ſo it is
ne ſhut vp in blindneſſe, & god hath couered thē with a ſpirit of ſlumber
y are ſet downe in the counſells of the mockers & diſpiſers, which ſay in
ſecurity, Where is the promiſe of his cōming? O curſed lawe of liberty,

that

that hath ſo dulled their ſpirite, and ob bottomleſſe pitt, and Hell of Wh
domes, out of which ſuch a ſtinking ſauour, continually breatheth of Plut
ties, Totquots, and all manner Faculties, and drunken dregges of popiſh
hominations. O Lord God, we beſeeche thee multiply thy bleſsings yet
vpon thine annoynted and choſen ſeruaunts. Lead them into the midde
thy Sanctuarie, that they may drinke full of thy louing kindnes. And
riche them ſo farre with all thy bleſsings: t hey may ſee with thy Sa
what is the height, the breath, the length, the de th, and howe vnſearche
is the riches of thy glory, that haſt alone immortalitie, and dwellſt in l
which ſhall ſhine for euer. That thy manifolde mercies which thou haſt
tiplied vnto them, may be made perfect in that fulneſſe of ſpirite, vntil
ſhall ſay vnto themſelues, euen with the Zeale of that noble Prophete
Pſalm. 132.4. King: I will not ſuffer mine eyes to ſleepe, nor mine eye lidder to ſlumber,
till I haue cauſed this Lande which thou haſt bleſſed, to ſpue out the ſur
ting of this deadly poyſon. O Lord God, thou that art able, bringe this
thing to paſſe, let not our ſinnes ſeparate betweene vs and thy goodnes, bu
pen thine eares vnto our prayers, & powre out thy compaſſions vpon vs,
we & our Rulers, may all reioyce & ſing togither with thy Saints in the Ap
Apoc. 19. 2. lips, Allelu-iah, ſaluation, & glorie, & power be to thee, O Lord our G
for true & righteous are thy iudgemēts, & thou haſt cōdemned the great wh
which did corrupt the earth with her fornication. And therefore make vs
continually Allelu-iah, and her ſmoke let it tyſe vp for euermore, Amen
Farewell (good Chriſtian Reader) and forgette not thy dutie, to bleſſe th
with thy prayers, who haue bleſſed thee with libertie, and helpe them to
glorious triumph of the Goſpell of Chriſt, who haue broken from thy neck
the yoake of Antichriſt, that they may long rule with righteouſneſſe,
with peace & with ioy in the holy Ghoſt, whoſe gouernment
hath made thee free from the bondage of Egipt, from
the ſpirituall Babilon, from Pope & papacie,
which ſhame hath ſhadowed, & ſhall
at the laſt cloſe it vp
for euer.

¶ From my Chamber,
the 22. of Aprill. 1572.

Thine in the Lord. Ed. De

Rom. 8. 22.

Euery creature groaneth togeather, & trauaileth in pain, vn
this preſent, and not onely the creature, but we alſo which ha
the firſt fruites of the ſpirit, euen we do ſigh in our ſelues, way
ting for the adoption, euen the redemption of our bodyes.

A briefe Catechiſme, contayning a declaration of the true way to life euerlaſting. Verie meete to be known of euery one, before they be admitted to the Lordes Supper.

QVESTION.

WHat is the chiefeſt thing which euery one ought to be moſt carefull of as long as they liue?

ANSVVERE. Euery one ought to be moſt carefull of
theſe two poynts. Firſt and chiefely howe we can be
found in the [a] daye of iudgment, before Gods iudg- [a] Mat.16.26. 1.Pet.1.9.
ment ſeate, & ſo [b] come to life euerlaſting. Secondly [b] Mat.6.33. and 25.34.
how to [c] liue according to Gods holy will during our [c] Luke 1.74.75 Ephe.1.4. and 2.10. 1.Pet.1.15.
life. In which two poynts wholy ſtandeth the glory
of God, ſo much as of man ought to be ſought for.

Qv. Howe can we knowe this, how wee are diſcharged before Gods iudgement ſeate?

AN. Wee can neuer knowe howe we be diſcharged
before the iudgment ſeate of God, vntill ſuch time
as wee knowe our owne [a] miſerable eſtate, by reaſon [a] Mat.9.12.13. 1.Tim.1.15. Mat.11.28.
of the greatneſſe of our ſinnes, and the horrible
puniſhment which wee deſerue for them.

Qv. Howe doeſt thou knowe the greatneſſe of thy ſinne, and the horrible puniſhment due to the ſame?

AN. The greatneſſe of my ſinne, and the horrible [a] Rom.3.20. Rom.7.7. 8.9. 10.11.12.&c. Rom.5.20. Gal.3.19.
puniſhment thereof, I knowe by the [a] lawe of God,
rightlie vnderſtoode, the ſumme whereof is con-
teined in the ten commaundementes. [b] Rom.7.9.

Qv.

Qv. *Rehearse the ten commaundementes.*

An. God spake all these wordes, and said, I am th
Exo.20.1. Lord thy God which brought thee out of the Lan
of Egypt, out of the house of bondage.

1. *Thou shalt haue none other Gods but mee.*

2. *Thou shalt not make to thy selfe any grauen imag*
nor the likenesse of any thing that is in heauen aboue, n
in the earth beneath, nor in the vvater vnder the earth
thou shalt not bowe downe to them nor worship them: F
I the Lord thy God am a ielious God, & visit the sinnes
the fathers vpon the children vnto the third & fourth ge
neration of thē that hate me: and shewe mercy vnto thou
sands, in them that loue me, & keepe my cōmandements.

3. *Thou shalt not take the name of the Lorde thy God i*
vayne: For the Lorde vvill not holde him guiltlesse
that taketh his name in vayne.

4. *Remember that thou keepe holy the Sabaoth day, six*
dayes shalt thou labour and doe all that thou hast to doe
But the seauenth day is the Sabaoth of the Lord thy God
In it thou shalt doe no manner of worke, thou & thy sonne
and thy daughter, thy manseruant, & thy maidseruant
thy Cattell, and the Stranger that is within thy gates. For
in sixe dayes the Lord made heauen & earth: the Sea, &
all that in them is, & rested the seauenth day: Wherefore
the Lord blessed the seuenth day, and hallowed it.

5. *Honour thy Father & thy mother, that thy dayes may*
be long in the land which the Lord thy God giueth thee.

6. *Thou shalt doe no murther.*

7. *Thou shalt not commit adulterie.*

8. *Thou shalt not steale.* (bour

9. *Thou shalt not beare false witnesse against thy neigh-*

10. *Thou shalt not couet thy neighbours house, thou shalt*
not couet thy neighbors wife, nor his manseruant, nor his
maid, nor his Oxe, nor his asse, nor any thing that is his.

Qv.

t. What is the first commaundement?

. 1 Thou shalt haue none other Gods but me.

. What is the meaning of this commaundement.

. The Lorde God straightlie chargeth vs in this
t commaundement, that we worship God alone,
ich worship standeth in foure pointes. First, that
[a] loue God aboue all. Secondly, that wee [b] feare
d aboue all. Thirdly, that we make our prayers
none but to God. Fourthly, that wee [d] acknow-
ge God alone to be the guider, and gouernour of
things [e] of who we receiue all the benefits we haue,
d therfore that [f] we trust & stay vpon him alone.

. What is the second commaundement?

. *2 Thou shalt not make to thy self any grauen ymag*
the likenes of any thing that is in heauen aboue, &c.

. What is the meaning of this commaundement.

. In this second commandement, be conteined
ree thinges. First, that we should not [a] thinke God
be like either man or woma, or any other thing,
d therefore that wee make no Image of God in
y case. Secondly, that we make no Image of any
her thing, either to [b] worship the Image it selfe, ei-
r God, Saint, or Angell, by the Image: neither yet
this ende to be the [c] better putt in minde of God
the Image. Thirdly, that we worship not God in
y other [d] outward worship, according to our own
tasies, but [e] as God comandeth vs in his worde.

. What is the third commaundement?

. *3 Thou shalt not take the name of the Lorde thy*
d in vayne, &c.

. What is the meaning of this commaundement?

. God chargeth vs in this third comaundement,
ese three thinges. First, that we vse with [a] most re-

ue-

[a] Phil.3.7.8. Mat.10.37.
[b] Mal.1.6. Mat.10.28.
[c] Rom.10.13.
[d] Psal.35.6.& 115.3. & 145. 15.& 95.4.5.
[e] Iam.1.17.
[f] Ier.17.5. & 48.7. Esai.31.1. Iere.48.7.

[a] Deu.4.15.16. 17.18.&c. Acts.17.28. Ioh.1.18. 1.Tim.6.16. 1.Ioh.4.12. Esa.40.18. 25.&.46.5.
[b] Leu.26.1. Exo.31,34. Exo,34.14. Deu.4.23. Psal,97,7.& 106.36. Esai,44,19. Dan.3,18.
[c] Aba.2,18. Ier.10.8. 14.15.16.
[d] Ioh.4.23.24. Matth.15.9. Esa.29.13. 14.
[e] Deu.12.23.& 5.32.33. Prou.3.6. Iosua.1.7. Apo.2.2.18.19

[a] Deu.28.58.59 Psalm.8.1. Iere.10.6. 1.Cor.29.13.

uerence the name of God, when ſo euer wee eith
ſpeak or thinke vpon him. Secondly, that we neu
blaſpheme the name of God, by [b] Cõiuring, Witch
craft, Sorcerie, or Charming, or any ſuch like, ne
ther by curſing or banning. Thirdly, that we neu
ſweare [c] by the name of God, in our common tal
although the matter be neuer ſo true: But one
where the [d] glorie of God is ſought, or the ſa
uation of our brethren, [e] or alſo before a Magiſtra
in witneſſing the trueth, whē we are therevnto law
fully called. In which cauſes we muſt [f] only ſwea
by the name of God: But as for [g] Saints, Angelle
[h] Roode. Booke, Croſſe, Maſſe, or any other thing
we ought in no caſe by them to ſweare.

[b] Deu. 18. 10. 11. 12. Eſa 8. 19. & 47. 9. Mal. 3. 5. Gal. 5. 19. 20. Act. 16. 16.
[c] Mat. 5. 34. 35. 36. 37. Iam. 5. 12.
[d] Ioſ. 3. 12. 2. Cor. 1. 23. & 11. 31. Gal. 1. 20.
[e] Exod. 22. 10 11.
[f] Deu. 6. 13. & 10. 20
[g] 2. Cor. 1. 23.
[h] Ierom. 5. 7. & 12. 19: 17. Amos 8. 14. Sopo. 1. 49.

Qv. *What is the fourth commaundement?*

An. *4 Remember that thou keepe holy the Sabaoth day*

Qv. *What is the meaning of this commandement?*

An. The hallowing of the Sabaoth day, is to [a] rea
from our labours in our calling: and in one plac
to aſſemble our ſelues togither, and with feare an
reuerence to heare, marke, and [b] lay vp in our har
the worde of God [c] preached vnto vs: To [d] pray a
togither, that which we [e] vnderſtand with one co
ſent. And at the times appointed, to [f] vſe the ſacra
ments in faith and repentance, and all our life lon
to [g] reſt from wickedneſſe, that the Lord by his ho
lie ſpirit may worke in vs his good worke, and
beginne in this life the euerlaſting reſt.

[a] Deut. 5. 14. Exod. 16. 26.
[b] Mat. 13. 23.
[c] Act. 20. 7. & 15 21. & 13. 15. 16. 17. Iu. 4. 16. 21.
[d] Mat. 18. 19.
[e] 1. Co. 14. 16. 17
[f] 1. Cor. 14. 16. 17.
[g] 1. Cor. 1. 33. 34. Act 2. 42. & 20. 7.

Qv. *What is the fift commaundement?*

An. *5 Honour thy father and thy mother. &c.*

Qv. *What is the meaning of this commaundement?*

An. The meaning of the fift commaundement,
that wee ſhould honour (that is to ſay) loue, fea
ob

[a] Num. 29. 7. Deu. 4. 9. 10.

y, and releeue our [a] Parentes, or any other that
vnto vs in their ſtede. As our [b] Princes, Rulers,
Magiſtrates, [c] our Paſtours and Teachers, our
aſters, and all others which are aboue vs, in any
ing, placed by God, [d] the aged & gray headed:
that all Superiours ſhewe them ſelues in deede
ntes, in [f] defending & guiding their inferiors.

. What is the ſixt commaundement?

6. Doe ſhalt doe no murther.

. What is the meaning of this commaundement?

. Firſt, the Lord God forbidderh vs in this ſixte
maundement, all [a] killing, [b] fighting, & [c] qua-
ing, and [d] reproches, mockes, and tauntes. Se-
dly, he forbidderh all killing in heart, that is, all
ger and malice, [f] all deſire of reuenge. Thirdly,
he other ſide hee commaundeth vs to preſerue
, by exerciſinge [g] the workes of mercie, and
paſſion towards our brethré, yea euen towards
ennemies. Fourthly, to [h] loue one another in-
dly in heart, as our ſelues: yea, euen our enimies
them that hate vs.

. What is the ſeauenth commandement?

7 Thou ſhalt not commit adulterie.

. What is the meaning of this commaundement?

. We are forbidden in this ſeauenth commande-
nt, firſt [a] all adulterie, fornication, and all other
leaneſſe in our bodies. Secondly, all [c] vnpure
ughts, and luſtes of the heart. Thirdly, all other
ngs which might intiſe toſuch vnclenneſſe, as al
haſt [d] behauiour, [e] filthy talke & ſonges, [f] wan-
apparell, lewde and idle paſtimes, [g] gluttonie,
nkenneſſe, [h] houſes of open whooredome, and
atſoeuer els maye allure vs to vncleanneſſe.

Fourth-

[a] Leuit.19.3. Col.3.20. 22.23.24. Ephe.6.1.2.3.
[b] Exod.22.28. Rom.13.1.2. Titus 3.1.
[c] Heb.13.17. 1.Teſ.5.12.13.
[d] Eph.6.5.6.7. Tit.2.9.10.
[e] Leuit.19.32.
[f] Col.3.19.21. Col.4.1. Eph.4.6.9.&c.
[a] Gen.9.9. Deu/5.17.
[b] Mat.5.38.39.
[c] Col.3.12.13.
[d] Le 10.14.17.18
[e] Mat.5.21.22. 1.Ioh.3.15.
[f] Pro.20.22.
[g] Matt.25.35. Eſa.58.7. Ezec.38.7.
[h] Mat.5.44. Leuit.19.18. Luke 6.27. Ro.12.17. &c.
[a] Le 18.20.19.98 Deut.23.17.
[b] Leuit.18.8. 33.24.25.
[c] Math.5.28.
[d] Eſai.3.16.17. Rom.13.13.
[e] Ephe.4.29. & 5.3.4.
[f] Deut.22.11. Eſa.3.18.&c.
[g] Ephe.5.18.
[h] Deu.22.20 21

Fourthly, on the other side he commaundeth vs
i keepe our bodies and soules i chaste and pure,
1.Cor.6.15. 19.20 1.Tes.4.3.4.5. temples of the holy ghost. Or if the k gift of chasti
k be not giuen vs, then to vse the lawfull remedie a
1.Co.7.2.9. Heb.13.4. pointed by God, which is mariage.

Qv. *What is the eight commaundement?*

An. *Thou shalt not steale.*

Qv. *What is the meaning of this commaundement?*

a An. In this eight commaundement the Lord G
Leuit.19.11. Deu.5.19. forbiddeth all a stealing in heart, that is all desire
b any mans goods b wrongfully. Secondly, he forbi
Ephe.2.48. Col.3.5. Psal.62.10 & 5.3.5. deth all c deceyt and wrongfull dealinge. Third
Zach.8.17. Mic.2.1.2. on the other side, he charged vs, that we bee d co
Act.20.33. tent with that portion of goodes which the Lor
c giueth vs: to e apply our selues in our vocation a
1.Thes.4.6. Exo.22.21.22 Deu.10.17.18 calling, to get our owne liuing, & liue of that whi
19.&.24.14. is our owne, and also to be helpefull vnto others
d
Pro.27.27. 1.Tim.6.6.

Qv. *What is the nienth commaundement?*

e An. *9 Thou shalt not beare false witnesse against t*
Gen.3.19. Eph.4.20. 2.Thes.3.10. *neighbour.*

Qv. *What is the meaning of this commaundement?*

a An. The Lord God in this ninth commaundeme
Pro.19.5.9.& 21.28. doeth commaunde vs firste that wee should neu
b a speake falsely in witnesse bearing. Secondly, th
Ephe.4.25. Psal.15.12. not onely in witnesse bearing, but also in no oth
c matter wee shoulde neuer b lie, flatter or dissemb
Psal.15.3. Pro.25.18. Thirdly, that wee should neuer tell false c tales b
d hinde our neighbors back, or heare them of othe
Mat.7.1.2. Rom.14.4. Psal.15.3. Iam.4.12. hat we should neuer d beleeue any euill spoken b
e hinde their backs, vntill we fully know the certai
1.Pet.4.8. 1.Cor.13.7. Pro.11.12. tie. Fourthly, in priuate offences to speake nothi
f although it be true to the e hurting of our broth
Math.18.15. 16.17.18. good name, if by f priuat admonitiō he may be wo

Q

. What is the tenth commaundement?

. 10 Thou ſhalt not couet thy neighbours houſe, &c.

. What is the meaning of this commaundement.

. Heere the Lorde in plaine wordes doth forbid
nward deſire, whatſoeuer is vnlawful [a] to be done,
hough we neuer [b] conſent vnto it, as the [c] rebel-
n of the fleſhe, all corruption of the [d] olde man,
blot of originall ſinne, ſo that by this comman-
ment moſt clearely we may ſee the Image of that
n that pleaſeth God, euen ſuch a one, in whom
thing is impure, neither in will nor nature.

[a] Rom.7.7.
[b] Gen.6.5. & 8.21. Pro.20.9.
[c] Rom.7.23.
[d] Ephe.4.22. Col.3.9.
[e] Rom.6.6.

*. Canſt thou fulfill all theſe cõmaundementes with-
breaking any one of them?*

. Theſe are the commandementes of almightie
d, the perfect fulfillinge whereof [a] no fleſhe can
aine vnto, no, although I doe all that I can: yet, I
ake them daily both in thought, worde & deed.

[a] Rom.3.23. Rom.8.3.4. & 11.32. 1.Ioh.2.8. 1.Reg.8.46. Pro.29.9.

*. What puniſhment doeth God appointe for brea-
any one of them?*

. The puniſhment for the breakinge of the leaſt
mmaundement, euen in [a] thought, yea, if it were
[b] once broken in all my life, is the euerlaſtinge
rſe of God, which containeth all the tormentes
t can be deuiſed both of ſoule and body, and in
Scripture is called by diuers names, to expreſſe
paine, as [d] hel fire, the [e] worme that neuer dieth,
er darkeneſſe, [g] burninge lake, [h] ſeconde death,
nnation and ſuch like.

[a] Iam.2.10. Gal.3.10
[b] Gal.3.10. Deu.27.26.
[d] Mat.25.41. & 10.28.
[e] Mar.9.43.
[g] Mar.9.44. 46.
[h] Mat.22.13. & 25.30. Apo.19.20. & 20.10.14.

*. Is there nothing which a man can do in this world,
true as a ſufficient recompence to God for one ſinne?*

. No, although I ſhold giue [a] all my goods to the
re, or ſuffer my body to be [b] whipped all my life
ge, or ſuffer any other puniſhment which might

[h] Apo.20.6. & 21.8.
[a] Luk.17.10.
[b] Col.2.23.

be deuiſed: it is not ſufficiēt for one of my leaſt ſin

Qv. *Yea, but God is mercifull, will he therefore puniſ*
ſinne ſo ſharpely thinkeſt thou?

a 2.Cor.1,3, Pſal.145,8. & 86.15.
b Pſalm.7,9, Pſalm.11,8. Rom.3.4 Iohn.3.33.

An. Our God in deede is [a] mercifull, but he is al
[b] iuſt and true, and therefore muſt needes of iuſti
and truth puniſh mans ſinne with that puniſhme
which he hath appointed.

Qv. *Seeing then this puniſhment muſt needes bee ſuff*
red, are we in our ſelues able to ſuffer and ouercome it

a Pſal.130,3. Mat,19,25,

An. None is able to ſuffer [a] & ouercome this gre
puniſhment of ſinne, being onely man.

Qv. *Is there then no meanes at all whereby we maye*
ſaued from theſe paynes euerlaſting?

a Gala.4,4, Heb.2.9. 10,14 15. 16,17,18, Heb.4,15, 1.Tim.2,5 Rom.8,3,4
b Gal.3.13. Rom.4,25. Ioh.1,29. 1.Ioh,2,1 2.Cor.5,21 Eſa.53,6, Rom.8,3.

An. The paynes which our ſinnes deſerue, muſt
needes be ſuffered by man, becauſe God of his iu
ſtice muſt needes puniſhe ſinne in man, which wa
committed by man, and therfore our Sauior Chri
being euerlaſting God, became alſo [a] man, and hat
fully [b] ſuffered whatſoeuer was due for mans ſinn

Qv. *Are not then all people diſcharged, ſeeing the pu*
niſhment is payde?

a Ioh.3,16, 18,36,

An. None are diſcharged ſauing thoſe that [a] tak
holde vpon Chriſt and his merits with a true faith

Qv. *What calleſt thou this true faith?*

a Col.2,2. 1.Ioh,3,2, Ephe.3,12. Ro.8,38,39. Ephe.1,18,
b Rom.10.9. Eph.3,17.
c Rom.4,3,18 Rom.10,8. & 1,16,17
d Eph.1,17,18 2.Cor.1,22 & 5,5, 1.Cor,2,10, 2.Cor.4,13
e Eph.3,17.10.

An. This true and liuely faith is a [a] ful perſwaſion
aſſurance of my [b] hart groūded vpon the [c] promi
of God, & wrought in me by the [d] holy ghoſt, whe
by I am fully aſſured, that whatſoeuer Chriſt hat
wrought for mans ſaluatiō, pertayneth not onely t
others, but euen [e] to me, & is wholy mine as ſurel
as if I performed the ſame in mine owne perſon.

Qv. *Howe can it be that thy ſinnes are forgiuen thee, &*
yet according to Gods trueth fully puniſhed, with the pu
niſh

ſhment which God hath appointed for ſinnes?

N. By this my true faith, I ſee my ſinnes both to
e forgiuen, and yet fully puniſhed, for in IESVS
hriſt to [a] ſatirfie Gods iuſtice, they be [b] fully puni- [a] 2.cor.5,21.
ed, & yet to me they be [c] forgiuen, becauſe in me [b] Rom.3,25.
ey bee not puniſhed but in Chriſte for me, to ſett [c] 1.Ioh.2,1,12
orth Gods mercy, & therefore ſhall neuer be layde Gal,3,13.
o my charge. In this maner therfore I ſee the Lord Rom.4,25.
y God to be both mercifull and iuſt. 1.cor.5,9.

v. *Yea, but although the puniſhment of thy ſinnes bee*
yde in Chriſte, yet ſeeinge there can no vnrighteouſnes
ell with God, how canſt thou ſtand before Gods iudge-
nt ſeate as righteous & iuſt, ſeeing thou haſt no righ-
uſnes, but ſuch as is ſtayned with ſo many ſins?

N. I ſtand as iuſt and righteous before the throne
God, not clothed with mine owne righteouſnes
hich I haue wrought in mine owne perſon: but
ith the [a] righteouſnes of Ieſus Chriſt. Which righ [a] 1.cor,1,30.
ouſneſſe, being taken holde vpon [b] by a true faith 2.cor,5,21.
made mine: thus am I iuſte in the ſight of God, Rom,3,28.
ot in reſpect of mine owne workes, which I haue [b] Ephe.2,17.
rought, but taking holde vpon Chriſtes workes to Rom,3,8.
mine by faith. Iohn,3,18

v. *Doth not this make menne to runne into all ſinne*
d wickednes? [a] Ioh,3,3,5.

N. No, for this true faith as ſoone as it is wrought Eph,4,20,
vs [a] through the holy Ghoſt, dooth frame our col,3,9,
rts a newe & cauſeth vs to [b] deteſt, hate, lothe, and Rom,6,6,
horre ſin in al men, but eſpecially in our ſelues, & and 12,2,1.
[b] Rom,7,23.
[c] Rom.5,1,2,etc.
[d] Rom.6,11, etc.
Mat,7,17,
Ioh,15,5,
[c] Iam,2,17
keth vs to haue our [c] whole delight and ioye in
oſe things which be agreable to gods will, & cau-
h vs alſo to [d] expreſſe the ſame in our life & con-
ſatiō, or els it is no true faith, but a [e] dead faith.

Qv. *Rehearse the summe of this faith.*

An. *I Beleeue in God the father almightie, maker o heauen and earth. And in Iesus Christ his onelie sonn our Lord: which was conceiued by the holy Ghost, born of the Virgin Marie. Hee suffered vnder Pontius Pilate, was crucified, dead and buried, hee descended int hell, and the third day hee rose againe from death. He ascended into heauen, and sitteth on the right hande o God the Father almightie. From thence shall hee come to iudge both the quicke and the dead. I beleeue in th holie Ghost. The holy Catholike Church, the communion of Saincts, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. So be it.*

Qv. *What is the effect of this creede?*

An. This Creede containeth foure especial points. Firſt, what we ought to beleeue concerning god the Father. Secondly, cõcerning God the Sonne. Thirdlie, concerning God the holy Ghost. Fourthly, concerning Gods people called the Church.

Qv. *What beleeuest thou in the first part, concerning God the Father?*

An. Firſt, I beleeue that God the Father thorough Christ, [a] into whose body I am graffed by faith, is not only a [b] father of other faithful, but euen my father, & therfore [c] loueth me. Secondly, that he is almightie, that is, that he hath [d] all power in his hand, guiding & ruling all things, so that nothing can be don in [e] heauẽ, earth or hell, without his prouidence.

Qv. *What beleeuest thou in the seconde parte, concerninge God the Sonne?*

An. I beleeue that Iesus Christe, one [a] God in substance with the father and the holie Ghost, [b] tooke flesh of the Virgin, and is become perfect man, a

I am

a
Ioh.1.12.
Rom.8.1.
Rom.8.11.
Gal.3.26.
b
Rom.8.15.
3.Cor.6.18.
c
Rom.5.8.9.
Esai.54.6.7.8.
d
Esa.45.5.6.7.
Esa.46..10.11
e
Amos.3.6.
Iere.10.23.
3.Reg.22.
19.20.&c
Psa.139.7.8.9
a
Rom.9.5.
Ioh.1.1
Ioh.1.4.10.11
b
Rom.1.3.
Mat.1.20.21.

m in all things, ſinne onely excepted, [c] and in my ure hath wrought for me, whatſoeuer was need- ll for my ſaluation. [c] Heb.2.14.15. Rom.8.3

v. *What meaneſt thou, when thou ſayeſt: Hee ſuffe- vnder Pontius Pilate?*

r. Becauſe that manner of death which men doe ffer by the ſentence of the Iudge, and vnder the le of Iuſtice, is more ſhamefull, ſlaunderous, and rible, then if a man ſhould die naturally in his d: Therefore Chriſt tooke on him our perſon, to we him ſelfe [a] before an earthly Iudge, and to be ödemned by the mouth of Pilate, he being then dge, that thereby we might be cleared before the dgement ſeate of God. [a] Pſal.2.2. Act.4.27. [b] Mat.27.16 Iohn.9.1. 13.23.

v. *What meaneſt thou when thou ſayſt, Chriſte was ſified, deade, and buried?*

r. Firſt, I meane in that he was crucified, that hee ffered [a] the death of the Croſſe, which was an ab- minable and curſed death, [b] to deliuer me from e curſe which was due for my ſinnes. Secondly, as much as death was a puniſhment due vnto n for ſinne, therfore our Sauior did ſuffer death, d by ſuffering, ouercame death. For in his death eth lye the principall point of our ſaluation, for he had not bene truely [c] dead, we ſhould bee yet biect to eternall death and damnation. Thirdly, was buried for the more greater confirmation of s death and reſurrection. And to the intente to ke it more certainly knowne vnto vs, it pleaſed m alſo to be buried after the common manner of en, & that by two notable perſons [d] Nicodemus d Ioſeph of Aramathia, which was done alſo by e will and conſent of Pilate, who cauſed the body [a] Luke.23.33. [b] Gal.3.13.14. [c] Eſa.53.10. Rom.5.8. 1.Cor.15.3. 1.Pet.2.24. [d] Mat.27.57. Mar.15.43. Luk.23.52.

to be deliuered vnto them.

Qv. *What meaneſt thou concerninge this, that Chriſte deſcended into hell?*

An. Where it is ſaide that Chriſte deſcended into hell, thereby I beleeue that Chriſt did not only ſuffer in his body, the puniſhment due to my bodye, but [a] alſo in his ſoule the puniſhement due to my ſoule, which was the torments of hel, ſecond death, [b] ſorrowes of death and abiection from God: as it doeth appeare, by the anguiſhe of his ſoule in the Garden, [c] when drops of blood iſſued out of his bodie, and alſo vppon the Croſſe, by [d] his lamentable cry to his Father. For in a miſerable caſe had wee bin, if he had ſuffered onely the puniſhment due to our bodies, and not to our ſoules.

a Eſa.53.4.8.10

b Act.1.2.24. Mat.26.38.

c Luk.22.44.

d Luk.23.46. Math.27. 46.50.

Qv. *What fruit haſt thou by this death of Chriſt?*

An. Firſt, I beleue that this death and puniſhment, which Chriſt ſuffered, is the appeaſing of [a] God's wrath, & a full ſatiſfaction to God for all my ſinnes. Secondly, that [b] as he is dead for ſinne, ſo hee will cauſe ſinne to die in my mortall body.

a Heb.9.12. 13.14.28. 1.Pet.2.2. 1.Ioh.2.1.

b Gala.5.24. Gala.2.19. Rom.6.6. 7.8.11.

Qv. *What profit haſt thou by the ryſing again of Chriſt?*

An. Firſt I am aſſured by his ryſing from death, that he hath [a] ouer come death, hell, and ſinne, and hath finiſhed my iuſtification. Secondly, that as he is ryſen from death: ſo hee cauſeth mee as a member of him, [b] to riſe from ſinne, and delight in righteouſnes. Thirdly, his ryſing again, is a ſure pledge [c] to me, that my body ſhal in like maner ryſe again.

a 1.Cor.1.55. 56,57. Rom.8.33. 34. Rom.4.25.

b Rom.6.40. Col.3.1.2.

c 1.Cor.15.13. 20.26.

Qv. *What is the meaning of this, that Chriſt aſcended into Heauen?*

An. Chriſt as touching his manheade is [a] onely in heauen, but [b] in his Godhead and comforte of his holy

a Act.1.11. Act.3.21.

b Mat.28.20.

ly ſpirit, he is with vs to the ende of the world.

Qv. *What good getteſt thou by the aſcending of Chriſt to Heauen?*

An. Firſt, Chriſt his aſcending into heauen, is a ſure pledge vnto me, that [a] I ſhall in like manner as a member of him, by his power, bee receyued into heauen, in the ſame nature wherein he is aſcended. Secondly, Chriſt hauing aſcended into heauen, maketh [b] continuall interceſſion for me.

[a] Ioh.14.3. Phil.3.21. 1.Cor.1.7. 1.Th.1.17.
[b] 1.Ioh.2.1.2. Heb.9.12. and 14. Rom.8.34.

Qv. *What is the meaning of this That Chriſt ſitteth at the right hand of God the Father?*

An. Chriſt ſitteth at the right hande of the Father, that is, hath [a] all power giuen him of the Father ouer all thinges.

[a] Mat.28.18. Ephe.1.20. 21.22.

Qv. *What fruit doeſt thou receyue by this, That Chriſt ſhall come to iudge the quicke and the dead?*

An. To me that am a member of Chriſt, it is a ſingular comfort, [a] when I knowe aſſuredly, that none ſhall be my Iudge but he, that is my Sauiour. But terrible it will bee to thoſe that flee from Chriſte, when they ſhall ſee him come to iudge them, who they in their life time refuſed.

[a] Mat.24.31. Mat.25.34. Mat. 19.28. 2.Thes.1.10.
[b] 2.Theſ.1.6.7.8. Luk.21.25. Mat.25.41.

Qv. *What beleeueſt thou in the third parte concerninge the holy Ghoſt?*

An. I beleeue that God the holy ghoſt [a] ſealeth in my heart all Chriſtes benefites to bee mine, and maketh ſinne to die in me, and ſtirreth me vp to righteouſnes and holineſſe of life.

[a] Rom.8.9.10. 11.15.16.17. Gala.4.6.
[b] Eph.1.17. Eph.4.23. Pſalm.1.3. Col.2.11. 12,13.

Qv. *Seeing there is but one only God, why nameſt thou the father the ſonne, and the holy Ghoſt?*

An. Becauſe God hath ſo opened himſelfe in his worde, that theſe three ſundrye perſons are in ſubſtance but [b] one true and euerlaſting God.

[a] Mat.3.16.17. & 28.19. 1.Ioh.5.7. Eſa.61.1.
[b] 1.Cor.12.11.

Qv.

Qv. *Now let vs come to the fourth part: What calleſt thou the Catholick Church?*

An. The Catholicke church, is the [a] whole cõpany of faithful people which euer were ſince the beginning of the world in al places, which alſo be now & ſhalbe to the end of the world. Of the which nũber I beleue that [b] I am one. I beleue that god [c] knoweth them al, & hath a moſt [d] tender care ouer them.

Qv. *What calleſt thou the Communion of Saints?*

An. The cõmunion of Saints, is the ſocietie that al we which beleue hane one with another, as [a] members of one head Ieſus chriſt, wherby we are [b] ready to communicate all Gods benefites, both ſpirituall and temporall, to the mutuall health and comfort one of another, according to the meaſure which we haue receyued of God in this life.

Qv. *What is it to beleeue The forgeuenes of ſinnes?*

An. I beleeue that Ieſus Chriſt hath [a] wholy appeaſed God for my ſins, and payd the full puniſhment due to them, and therefore that they be freely forgiuen me, and ſhall neuer be laid to my charge.

Qv. *What beleueſt thou of The riſing again of the body.*

An. I beleeue that after this life ended, [a] my ſoule ſhall goe to God that gaue it, and my body ſhall reſt in the graue, vntill the appointed time: and then I ſhall [b] ſee God in my fleſh, and mine eyes ſhal looke vp vnto him, & this my body ſhall be made like to the glorious body of Chriſt, without all corruption.

Qv. *What is that thou ſayeſt of Life euerlaſting?*

An. I beleeue that when God ſhal rayſe againe this my body, & ioyne it againe togither with my ſoule, that then I ſhall liue [a] with Chriſte, for euer in his euerlaſting kingdome of glorie.

Qv.

[a] Rom.8.29. Eph.1.10.11. 12.13. Mat.16.28. Ioh.10.26.
[b] 1.Ioh.3.21. 2.Cor.13.5. Rom.8.16.
[c] 2.Tit.2.19. 1.Pet.5.7. Eſa.49.15. Mat.10.29.39
[a] 1.Cor.12.12. 13.14 20. 1.Cor.10.17. Eph.4.15. & 5.30. Colo.1.18. Rom.12,5.
[b] 2.Cor.11.28. Gal.6.2. Phi.2.1.2.3.4
[a] 1.Ioh.2.2. Colo.1.14. 20.21.22? 1.Cor.1.30. Eph.53.4,5,6. 8.12. Rom,3,24.25. & 5,8.10, 2.Cor,5,19.
[a] Lu,16,22,& 23.43.
[b] Iob.19.26.27 1.Cor.15.42. 43 44.53. Phil.3.21. 1.Theſ.4.
[a] 2Co.15.13.54

. By what meanes doe wee attaine to this which ū hast heeere confessed?

. The holy ghost hath appointed the preaching he word to be the ordinary meanes, whereby he orketh in our hartes this true and liuely faith, d without this preachinge of the worde, wee can uer haue faith. [a] Rom.10.14.17 1.Cor.1.21.

. After that God by the meanes of his worde hath ught in our hearts faith, by what meanes afterward h he strengthen the same?

. This faith doth God strenghten in vs by the e same preaching of the worde, and also by the of the Sacramentes.

. What callest thou the Sacramentes?

. Sacraments be [a] outward signes ordained of god the greater assurance & strēgthning of our faith ng vnto vs [b] sure pledges of those benefits of our ation which we receiue in christ to be ours, & ar resented vnto vs by the outward signes of water in tisme, and bread & wine in the supper of the lord ey serue also for a mark of our profession, wherby differ from other people which be heathen. [a] Gen.17.11. Exo.12.3.4 [b] Rom.4,11

. Howe many Sacraments be there?

. There be [a] two Sacraments, that is to say, Bap- me and the Supper of the Lord. [a] 1Co.10.12.3.4

. What strēght of faith hast thou through baptisme?

. I am taught and assured by [a] Baptisme, that my s are forgiuen me: For as the water washeth away filthines of the body, euen so should I through holy ghost be thereby fully certified & perswa- d, that [b] the blood of Christ being sprinckled vpō soule by the [c] hande of faith, hath washed away th the guiltinesse of my sinn and the punishment [a] Act.22.16. Mar.1.4. [b] 1,Pet,1,21, and 2,1, 1.Ioh.1.7. Ephe.5.26. Tit.3.5.6. Acts.22.16. [c] Acts.15.9.

due

due to the ſame: the fruite and effecte whereof, appeareth heerein, that through the power of Chriſtes death and reſurrection, I am dead [d] as touching ſinne, and rayſed vppe agayne in [e] newneſſe of life: which two thinges in whome ſo euer they appeare not, they may wel haue the name and tytle of Baptiſme, but indeed they are no Chriſtians.

d Rom.6.3. 4.5.6.&c.
e 2.Cor.5.17. Gal.5.24.25.

Qv. *What ſtrength of fayth doe wee finde in the vſe of the Lordes Supper?*

An. The Supper of the Lorde, through the holye Ghoſt, doeth ſtrengthen my faith, that I ſhould not doubt, but as ſurely as I receyue the breade and wine into my body, to become wholy mine, ſo my [a] ſoule receyueth withall Chriſte, with his [b] paſſion and righteouſneſſe to be wholy mine, as ſurely as if I had wrought them mine owne ſelfe.

a Mat.26.26. 27.28. 1.Cor.20.16. 27,et 11.24.25 & 12.13.
b 1.Cor.1.30. Rom.4.23. 2.Cor.5.21.

Qv. *Are not then the breade and wine in the ſupper of the Lorde turned into the body and blood of Chriſt?*

An. The bread and wine as touchinge their nature and ſubſtance [a] are not turned: but as touchinge the vſe of them, they differ from common bread and wine, in that they are appointed of god, to ſerue vnto vs as [b] Seales and pledges of thoſe benefites which Chriſt in his body wrought for vs.

a Mat.26.26. 27.28. 1.Co.10.16.17 & 11.26.27.28
b Rom.4.11.

Qv. *In what manner oughteſt thou to prepare thy ſelfe to the receyuing of theſe miſteries?*

An. In preparing my ſelfe to receyue the ſupper of the Lorde, I ought diligently to obſerue theſe three thinges. Firſte, to [a] examine my ſelfe, whether I [b] ſtande in fayth or no, which I ſhall know if I feele my [c] hearte [d] aſſured by the ſpirite of God that the [e] puniſhment of my ſinnes is fully diſcharged in Chriſt, and that whatſoeuer he hath done, pertay-

a 1.Cor.11.28.
b 2.Cor.13.5.
c Eph.1.13. 2.Cor.1.22. &.5.5.
d Rom.8.15. Eph.3.12.
e 1.Ioh.2.1.2. Eſa.53.6. v.8.9.&c.

net

h not onely to others, but euen [f] to me. Second-
, to examine my selfe whether I finde my hearte
nwardly sory for my sinnes, with an inwarde ha-
d and lothing of sinne, & an [h] earnest desire and
re purpose, wholy to comforme my selfe to the
l of Gods worde. Thirdly, if any offence be be-
xt others and me, that I [i] reconcile my selfe vn-
thé. All these thinges, although they ought ear-
tlie to be considered in the [k] whole course of our
: yet then especially when wee come to the sup-
of the Lorde.

. *Nowe seeing wee bee saued by Christes workes,*
hout our deseruinges: Whereto then nowe serueth our
l dooing, or what auayleth it to doe good workes?

. We must doe good workes [a] not to deserue our
uation by them, but by our workes to [b] glorifie
d, in [c] walking as becommeth Gods children,
eclaring thereby our thankefulnesse to God for
redemption. Secondly, by our works [e] to make
election more certaine vnto our selues. Third-
to [f] winne others to Christ by our holy life and
uersation.

. *What workes callest thou good workes?*

. Our woorkes can neuer bee acceptable and
d in the sight of God, vnlesse in dooing them
keepe these two thinges: Firste, that they bee
med accordinge to the rule of Gods [a] lawes and
mmaundementes, and not [b] after our owne de-
s. Secondly, that they proceede from an hearte
urged by faith. If either of these two pointes bee
kinge, our workes are abhominable in the eyes
God, although they appeare neuer so glorious in
sight of men.

f Eph.3.17. 18.19.&c.
g Mat.26.75. Ier.4.4. Ioel.2.12. 2.Cor.7.10.
h Rom.6.4. 5.6,7.8. Phi.3.13,14. & 8.11.
i Mat.5.23.24.
k Luk.1. 4.75. 1.Pet.1.25.
a Esa.6.46. Iob.35,7. Psal.17,2. Luk.17.10.
b Mat.5.16. 1.Cor.6.20. 1.Pet.2.12.
c Col.1.10. Phil.1.27. 1.The.2.12. Eph.4.1. Eph.1.4. & 2,20. Luk.1.75.
d Rom.6.1.12.13 & 12.12. 1.Pet.25.
e 2.Pet.1,10. Mat.7.47.
f 1.Pet.3,1,2, Rom.14.19.
a Eph.2,10.
b Col.2,20. 21,22,23. Tit.1,14. Deu.12,32. Esay.9.13. Mat.15.9.
c Rom.14.23. Heb.11.6.

Qv. *Because prayer is our especiall meanes which God Will haue vs vse to increase our faith, tell mee What belongeth to true prayer?*

An. It is requisite in true prayer, that wee obserue these fiue things: First, that wee make our prayer [a] onely to God through [b] Christ, and not to Saints. Secondly, that we be [c] inwardly touched with need of the thing we aske, hauing our mind wholy bent therevppon, and not carried with by thoughtes. Thirdly, that our prayes be grounded vpon [d] Gods promises, with full assurance that they shalbe graunted, so far as the Lord doeth know them to be meet and needfull for vs. Fourthly, that we [e] continue in prayer, although we haue not our requestes at the first. Fiftly, that we aske not those things which we [f] think good in our owne fantasie, but onely that which God commaundeth vs to aske of him: All which thinges be [h] contained in the Lords prayer.

a
Psal. 50.15. & 81.8.9. Rom.10.13. Iam.1.5. Mar.4.10.
b
Ioh.14.13. and.15.16. et 16.23.
c
1.Ioh.5.14. Ioh.4.23. Psal.51.17. & 145.18. 2.Cor.4.20. Mat.6.7. Rom.8.26.
d
Iam.1.6. Mar.11.24. Lu.11.9.10.&c 1.Ioh.5.15.
e
Lu.18.1.2.etc. Rom.12.12. 1.Tes.5.17. Ephe.9,18. Col.4.2. Mat.15.22.23
f
Iam.4.3. Rom.8,16.
g
1.Ioh.5.14
h
Mat.6.9.etc. Luk.11.2.etc.

Qv. *Rehearse the Lordes prayer.*

An. *OVr Father whiche art in Heauen, hallowed be thy name: Thy kingdome come, thy will be doone in earth as it is in heauen. Geue vs this daye our daylie breade. And forgeue vs our trespasses, as wee forgeue them that trespasse against vs. And leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glorie, for euer and euer, Amen.*

Qv. *What doest thou desire of God in this prayer?*

An. Firſt, I desire of our heauenly Father, that his name may be hallowed, first in his excellent works, which is when we acknowledge [a] his mercie, wisedome, iustice, & prouidence, that he alone worketh all things, and that [b] onely the Lord God bee had in ho-

a
Psal.113.2.3. et 145.1. Rom.11.36. et 16.27.
b
Ios.1.24.14.22 1.Ioh.5.21. Psa.8.10.11.

nour, all other ſet aſide. Secondly, that his name
y bee glorified in our godlye liuing and con-
ſation. In the ſeconde petition, we deſire that
d his kingdome [c] may come, that is, that hee
l declare him ſelfe to be King ouer his [d] Church,
guydinge and defendinge it, in increaſinge of
number of the faithfull, in [e] thruſting forth
ourers into the harueſt, and bleſſinge their la-
urs, and [f] ſuppreſſinge the rage of the wicked
antes. Secondly, that hee will exerciſe his king-
me ſeuerallie in euerie one of vs, [g] killing ſinne
vs, and all wordlie care, and renewinge vs to
hteouſneſſe of life. In the thirde petition wee
re that Gods will may be done, that is, that wee
y [h] willinglie in all thinges reſigne our ſelues
Gods will without murmuring or grudginge.
the fourth petition, wee praye that hee wyll
e vnto vs, [i] walking faithfullie in our calling,
dailie breade, that is, all [k] thinges needefull
our liuing for this preſent life. In the fifte pe-
on wee pray that our ſinnes may be forgiuen vs,
t hee will not laye to our charge our ſinnes, nor
punishment due to them, but that hee will ac-
t the death and paſſion of Chriſte, as the full
isfaction for our ſinnes, and that wee may hereof
e [l] full aſſurance in our conſcience, that the
niſhment of our ſinnes is fullie diſcharged in
riſte, and therefore freelye forgiuen vnto vs,
[m] ſurely as wee doe forgiue others: and that wee
y [n] loue one another, from the botome of our
rtes, all deſire of reuenge ſet aſide. In the ſixt
d laſt petition, wee doe praye God that hee will

[c] Eſay.52.5. Eze.36.20. Rom.2.24.
[d] Mat.3.2.and.5 19.and.13.31.
[e] Mat.9,38.
[f] 1.Ioh.3.8 Rom,16.20,
[g] Rom,8.10.11. 13,et 6,9. 1,Ioh,5,8,9.
[h] Luk.22.42. Tit.2,12, 1,Pet,4.2. 1,Ioh.2,1.
[i] Gen,3,19. Eph,4,18. 1.The,2,9, 10
[k] Pſal,145,15, 145.27.and 105.26. Eſai.3,1, Pſal,78,18.19 20,29,30,and 16,14.107,10. 2.3.
[l] Ephe,3,12. 1.Ioh.5,13.20
[m] Rom.8.15. & 8.38,39. Mat.6.45. and 6.14. Luk.6.36, Iam,2,13.
[n] Mat.5.32 et 6,14, 15. Rom.12.19.

not

not lead vs into temptation, but deliuer vs, that
that hee [o] will not bringe vs further into the batt
with our ſpirituall enemies, then wee by his ho
ſpirite ſhalbe able to preuayle and ouercome.

Qv. *And why is this added: For thine is the kingdo*
the povver and the glorie, for euer and euer, Amen.

An. Not onely to kindle in our heartes to [a] deſ
the glorie of God: but alſo to teache vs that t
prayer is grounded vppon none other, then on G
onely: and that we ſhould not thinke the [b] kin
dome of God to bee weake and voide of force a
might. Alſo, that [c] hee is onely to bee honoure
prayſed, and glorified, and that his power is infin
perpetuall, and euerlaſting. And in this word [d] *A*
men, is expreſſed the feruent deſire to obtaine tho
things which wee aſke of God, and our hope is co
firmed, that thoſe thinges which were aſke, a
graunted vnto vs, by which our conſciences are p
cified, and ſo we ende our prayers.

Qv. *Tell me nowe breefely the effecte of all thou ha*
ſayde.

An. By the tenne commaundements, I ſee my m
ſerable eſtate, that I deſerue death, damnation, a
the curſe of God, which muſt needes be payde, b
cauſe God is iuſt, & whereas I my ſelfe am not ab
to pay it, the holy Ghoſt through the preaching
the Goſpell, worketh in me fayth, which aſſure
me, that the Sonne of God beinge made man f
me, hath euen in my nature ſuffred whatſoeuer m
ſinnes deſerued, and hath made me with him t
childe of GOD, and heyre of euerlaſtinge life
Whereof leaſt I ſhoulde doubte or wauer, hee ha

ppoinetd two Sacramentes, as outwarde ſignes
d tokens to be ſeene and felt of mee: that as
erelie as I ſee my ſelfe made partaker of them
twardlie: ſo the Holie Ghoſte inwardlie inſtruct-
g mee, I ſhoulde not doubt, but inwardly to bee
rtaker of Chriſte himſelfe, with all his benefites,
s raunſome, righteouſneſſe and holyneſſe to bee
ine, that in him, and through him I ſhall haue
e euerlaſtinge. And thus beeing borne a newe
o this liuely hope, by the holie Ghoſt, my wayes
ould be directed and guyded by the ſame ſpirite,
walke in holyneſſe and righteouſneſſe, all the
yes of my life, Amen.

A prayer contayning the ſumme and effect of this Catechiſme.

O Mercifull and heauenly father, for ſo much as at
euerie light occaſion, I am withdrawne from
y holy lawes, to the vanities of this life, vnto all
ne and wickedneſſe: I beſeeche thee in mercie
te before myne eyes alwayes the remembraunce
thy iudgmente ſeate, and my laſt ende: whereby
ay bee daily ſtirred vppe to conſider in what
at daunger I ſtand, through the horrible puniſh-
nt due to my ſinnes, that daiiye groaning vnder
burden of them: I maye flye for ſuccour to thy
oued Sonne Ieſus Chriſte, who hath fully paid,
fered and ouercome, the puniſhmente due to
em: and through the working of thy holy ſpirite
me, I maye bee fully aſſured in my ſoule and
ſcience, that the curſe, condemnation, and death
ich theſe my ſinnes deſerue, is fully paid, ſuffered

and

and ouercome in Chriſte, that his righteouſneſſ
obedience, and holyneſſe is mine, and whatſoeu
he hath wrought for mans ſaluation is wholy min
Strenghten this faith in me daily more and mor
that I may inwardly feele comfort and conſolatio
in this, that I feele thy holy ſpirit beare record vn
my ſpirit that I am thy childe, grafted in the body
of thy Sonne, and made with him fellowe heire o
thy euerlaſting kingdome. So worke in me by th
holy e ſpirite, that daily more and more I may fee
ſinne die in me, that I doe not delight therein, bu
daily may groane vnder the burden thereof: vtterl
hate, deteſt, and loath ſinne, ſet my ſelfe and all th
powers of my ſoule and bodye againſt ſinne, an
haue my full delight, ioy, comfort, and pleaſure i
thoſe things which be agreable to thy wil, that I ma
walke as becometh the childrē of light, looking ſti
for that good time, whē it ſhall pleaſe thee to call m
to thine euerlaſting kingdome, and ioy eternal
This in mercie graunt vnto mee for Ieſus
Chriſtes ſake my onely Lorde
and Sauiour.
AMEN.

¶ Godlie priuate prayers for housholders to meditate vpon, *and to say in their families.*

MARK. 11. 24.

¶ What so euer yee desire when yee praye, beleeue that ye shall haue it, and it shall be done vnto you.

ROM. 10. 13.

¶ Whosoeuer shall call vpon the name of the Lorde shall bee saued.

A prayer conteyning the effect of the *Housholders Catechisme.*

ALmightie God and most merifull Father, I see in thy blessed lawes & commandements the greatnesse of my sinnes and wickednesse: I see (O Lord my God) the whole course of my to be almost nothing els, but a continuall brea- g of thy holie lawes and commaundementes, thoughtes of my heart, either in vanite, or els wickednesse, are in number infinite, dailie in aboundaunce of them, causinge my mouth to ake, and my body to execute and doe contrary to holy will. And againe (O Lord) I see thy heauie th, vengeance, & iudgment against sin to be in- erable, that euen the least wicked thought and st secret cogitation of my heart, procureth thy ie wrath, and euerlasting curse, the tormentes ell, and euerlasting fire, euen although I had once in all my life broke any of thy cõmaunde- nts, so much as once in thought. And I knowe Lord God) that thou art true and iust, and canst abide sin & wickednesse, but wilt iustly punish ry sinne, euen with the self same torments of hell ch thy iustice hath apointed, euen for euery sinne.

This O Lord my God throweth me downe & eue
amaseth me, so that I knowe not what to doe.
looke into my selfe, vewing mine owne power, wh
ther I am able to ouercome this punishment of m
sin or no: and I see that all euen the most exquisi
punishment which I can deuise to my self, in whip
ping of my body as long as I liue, wearing hai
cloth, pineing my selfe with fastinge, or any oth
paine, I see, I see (O Lord) that all this punishme
is not sufficient for one of my least sinnes, becaus
deserueth euen the euerlasting paines of hel. I loo
to Heauen, I see there is no Saint nor Angel able
abide and ouercome this punishment of sinne:
looke to men in this worlde, euen to the popes tre
sure, that wicked man of sinne, and I see that ne
ther his Masse nor purgatorie, pilgrimage, pardon
penance, satisfactions, nor any of such like wick
stuffe, alas I see they are nothing for the satisfyin
for one of my least wicked thoughtes, seeing t
punishment is by thy iust decree and sentence thi
euerlasting curse. Wherefore I am driuen out fro
my selfe, and all that I can doe, to seek this punis
ment discharged other where, or else to quall vnd
the burthen. I see there is no helpe for me in A
gels, Saintes, nor mortall men, but onely in th
perfect man Christ Iesus thy deare sonne, in who
I see the full punishment of my sinne wholy paye
satisfied, discharged, and ouercome: death vanq
shed, the paines of hell in victorie swallowed vp
the curse satisfied, and the eternitie of the punis
ment (through his euerlasting power) ouerreache
This I see (O Lord) by the eyes of faith, being th
rough thy holy spirite wholy assured, that all
whe

hole punishment of sinne payde by my Sauiour
hrist, is not onely payd for other men, but euen
o for me & my sinne. This assurance of my faith,
ing thine onely worke in me, I beseeche thee in
ercy to strengthen and increase, for I feele it often
ll of wauering and doubting. Graunt that I may
ily more and more in my soule and conscience,
de my selfe knit and grafted into the body of thy
nne, whereby I may be assured, that whatsoeuer
hath done, pertayneth to mee, and is fully and
oly mine: that I may through the power of his
th, feele daily sinne die in me, and thorough the
wer of his resurrection feele my selfe risen from
ne, to haue my full ioye and comfort in those
nges which be agreeable to thy holy will, vtterly
elling, hating, and abhorring from my heart all
ngs which be contrarie to thy will and pleasure:
euen in this life I may still looke for this end-
e ioy and felicitie, vsing the things of this world
hough I vsed them not, till that good time that
all please thee to call me to thine euerlastinge
dome of glorie, there to reigne with my Lorde
Sauiour Iesus Christ for euer & euer. Amen.

A prayer vpon the Lords prayer.

Most mighty Lord and eternall God, who hast Our father
by thy deare sonne Christ Iesu our Lorde and whiche art
iour, reconciled vnto thy selfe all things in hea- in heauen.
and earth, and in him hast made an euerlasting
d and couenaunt with vs thy faithfull children,
thou wilt not onely be our God, but also our
louing & mercifull Father, wherof as a pledge
hast giuen vs thy holie Spirite of adoption,

whereby we may with boldneſſe and full truſt an confidence come to thee by harty prayer, as vnt our moſt louing and mercifull Father, being aſſu red that thou wilt not deny vs any thinge whic thou knoweſt ſhalbe expedient for vs: graunt we beſeeche thee (deare Father) that wee beinge full perſuaded in our heartes of this thy fatherly lou and affection towards vs, may be ſtirred vp to mak our petitions with ſuch an affection, ardent deſir loue and reuerence to thy Maieſtie, that our minde be not carried away with bythoughts creepinge in but without all wandering, may be fully bent an attentiue to the thing we aſke, and fully ſtaide vpo thy mercifull and iuſt proteſtion.

Holowed bee thy name.

We then beſeeche thee (deare Father) that tho wilt ſtrengthen our hearts with thy holy Spirit, tha conſidering thou haſt made all things for the glor of thy Name, ſo we may in all our doinges, ente priſes, counſels & purpoſes, chiefly aboue all thing ſeeke thy glorie: that wee may fully acknowledg thee not onely the Authour of all thinges, but th ruler, guider and gouernour of all thinges, both i heauen and earth: that we neuer diminiſh thine in comprehenſible glory, by attributing vnto our ſe ues any power, ſtrength, or abilitie to doe, will, o thinke that which is good: but from our heartes w may acknowledge all our goodneſſe to come fro thee, yeelding for the ſame continually prayſe an thankeſgiuing to thy glorious Name: that wee n uer by diſtruſtinge thy merciful prouidence, diſh nour thy Name, but that euen in our greateſt d ſtreſſe we may put our full confidence in thee, n looking vpon our weakneſſe, but ſtaying vpon th

powe

wer & promiſes, by harty prayer fleeing vnto thee
r only refuge: that our whole life may be ſo fra-
ed according to thy holy will in all pointes, that
y glorious Name in vs may bee ſanctified, & that
e be not an occaſion that thy holy Name be blaſ-
emed through our wicked life & conuerſation.

Let thy Kingdome (moſt mercifull Father) ap- Thy king-
are, and manifeſtly be declared in all the worlde, dom come.
t eſpecially amongſt thy church & faithful flock:
clare thy ſelfe Lorde and King ouer them, ruling
em by the ſcepter of thy holy worde, and force of
holy ſpirit. Increaſe the number of faithful Pa-
rs and preachers amongſt the people: bleſſe their
bours to the increaſe of this kingdome of thy
are Sonne Ieſus Chriſt, and to the deſtruction of
kingdome of ſathan and Antichriſt. Suppreſſe
rage of the enimies, that they may knowe that
ou, O Lord, doeſt reigne in al ages, to the behoofe
thy Church and terrour of thine enimies. Graunt
ſe mercies good Lorde, not only to the whole
urch in generall, but eſpecially to euery one of vs
y children particularly: Graunt that we may ef-
tually feele the force of this thy kingdome in
r heartes. Beate downe in vs our olde corrupt
am, with all ſinfull delightes, thoughtes, moti-
s, and deſires: and renew in vs day by day our ſpi-
mall and inward man, that we may be wholy bent
delight, thinke, deſire, and doe thoſe thinges
ich be acceptable in thy ſight.

Frame our hearts (good Lord) with ſuch humble Thy will
edience to thy holy will, that we may be heartilie be done
d cõtent with whatſoeuer it pleaſeth thy goodnes in earth
lay vpon vs: that we neuer ceaſe in our miſeries, as it is in heauen.

but continually call vpon thee by hearty prayers, although we feele no releaſe at all, yet that ſtill patiently we may abide, & quietly wayte for thy good leyſure and appointed time of deliuerance, when thou knoweſt it ſhalbe moſt expedient for vs.

Graunt vs, deare Father, that all our counſels, ſtudies, labours and endeuours, being by thy holy ſpirit guided and framed, we may euery one in that vocation in which thou haſt placed him, ſo faithfully trauaile, to the diſcharging of our conſciences, and edifying of thy Church, that our accompt may bee founde acceptable before thy throne and iudgement ſeate. So bleſſe our labours & trauels that we may haue ſufficient for the preſeruinge of this preſent life, and be content with thoſe benefits which thou ſhalt beſtowe vpon vs, whether they be many or fewe, acknowledging them to be receiued of thee: not greedily to care for them, or vainely to delight in them, but thankfully eſteeme of them, as thy benefites beſtowed vpon vs, & as faithfull ſtewards moderatly to vſe them, to the reliefe of our brethren, and the diſcharge of our conſciences.

Giue vs this day our daily bread.

Increaſe in vs (good Lord) the gift of faith, that we may daily more and more in our ſoules and conſciences be aſſured, that our ſins be defaced, cleane blotted out, and couered with the full, perfect, and ſufficient ſacrifice of thy deare Sonne Chriſte Ieſus our Lorde and Sauiour, once made for vs: that we are vnited, knit, and made one body with him, partakers of his righteouſneſſe, iuſtification, and holineſſe, and euen fellowe heires with him of euerlaſtinge life: that wee may vnfainedlie from the bottome of our heartes loue thee for this thi-

Forgiue vs our treſpaſſes aswe forgiue thē that treſpaſſe againſt vs.

vn

ſpeakeable goodneſſe and mercie: forgiuing
m our hearts our brethren which doe offend vs,
ye for them, loue, cheriſhe, and comforte them
ſellowe members all of one bodie, with per-
ſt naturall loue and compaſſion linked togither
our heade Chriſt Ieſu.

Strengthen vs, good Lord, with thy holy ſpirite,
at we be not ouercome with the ſubtile ſuggeſti- Lead vs
s and ſinnefull motions of ſatan the diuell: holde not into
vp with thy mercifull hande, that wee ſleepe not temptation.
ſinne, that we be not drawen away with the wic-
d worlde, nor the enticements of the fleſh, to de-
ht in wickedneſſe: but ſo arme vs with thy migh-
power, that wee may ſtrongly abyde all the aſ-
lts and ſubtile ſleightes of our ghoſtly enimie,
d ſincerely to walke before thy face, both in pro-
rity & aduerſitie, to thy honor & glory, the health
our ſoules, and profit of thy Church, through
us Chriſt our only Lord & Sauiour, Amen.

¶ *The Lords prayer more at large.*

O Moſt mightie and eternall God, who of thine Our father
infinite loue to mankinde, haſt giuen vs thine which art
ne eternall ſonne Chriſte Ieſu our Lorde, to bee in heauen.
de man for vs, in the ſimilitude of ſinfull fleſhe,
become fleſh of our fleſhe, bone of our bones, in
things like vnto vs, ſinne onely excepted: who
nge thy true and naturall ſonne, hath made vs
h him, ſonnes, children, and heires to thee our
ſt merciful Father, giuing vnto vs by grace, that
ich is his by nature. And by his due, alone, once
ered, ſufficient ſacrifice, hath payd the raunſome
our ſinnes before thy diuine Maieſtie, to ſatisfie

thy

thy iuſtice vpon ſinfull fleſhe. Which debt being payde for vs, hee hath brought vs in fauour with thee, ſo that wee may now with boldneſſe and truſt come to thee as vnto our moſt mercifull and louing Father, with full aſſurance, that as thy loue is ſo much greater and more excellent towardes vs, then all loue of earthly parents towardes their children, as thou paſſeſt all men in goodneſſe and mercy, ſo thou wilt denie vs nothing which ſhall bee expedient for vs. So that although all the fathers which are in earth, hauing ſhaken off all feeling of fatherly naturalneſſe, would forſake their children, yet thou wouldeſt neuer forſake vs, becauſe thou canſt not denie thy ſelfe: who promiſeſt, that if earthly fathers beinge euill, can giue good giftes to their children, how much more wilt thou our heauenly Father, being altogither goodneſſe it ſelf, giue good things to them that aſke in thy Sonnes name? And that although a mother ſhould forſake her children, yet wilt thou not forſake vs thy children, whom thou haſt before the beginning of the world in thy deare Sonne Ieſu Chriſt, choſen to be thy childre and heires with him of thine immortal kingdome. Whereof that we in our ſelues might bee ſure and certaine, and out of all doubte, that we are the children and heires of euerlaſting life, thou haſt giue into our heartes thy holy Spirite, as a true pledge and earneſt of our inheritance, which Spirite doeth aſſure our ſpirits that we are thy children, and therefore crieth in our heartes, Abba Father.

We therefore as thy deare children, raunſome and bought by thy deare ſonne, flee to thee our moſte louing and mercifull Father, who in goodneſſ

ſe art infinite, in mercy aboundant, in ſubſtance
ompre henſible, in immortality euerlaſting: who
thy mightie power and ſingular prouidence ru-
all things, according to thy heauenly wiſedom:
ſeechinge thee for thy deare ſonne Chriſte Ieſus
ſake, that as thou haſt ſufficiently ſett foorth
y glorious Name in makinge the whole worlde,
auen, earth, and all thinges therein contayned:
wee may in beholdinge and viewinge thy crea-
ers the works of thine handes, be lifted vp to thee
r Lorde God the Creatour and Maker, and in
em, glorifie thy holie name, acknowledgeing in
em thy ſingular goodneſſe and loue towardes
n, for whoſe vſe thou haſte created all thinges,
th in Heauen and earth: and that we may for the
ne, euen from the bottom of our harts, yeeld due
nour, praiſe and thankſgiuing to thee (deare Fa-
r) all the dayes our life. Graunt moſte merci-
ll Father, that we may in heart and minde be ful-
aſſured, that thou by thy heauenly prouidence
deſt and guideſt all things in heauen and earth, ſo
at nothing in the whole world commeth to paſſe
t according to thine appoyntmente: that thou
ideſt and frameſt the affaires and doings of men,
at thou haſte euen their harts and all their powers
thy mercifull hande, to turne them which way
euer it ſeemeth beſt to thy godly wiſedome: ſo
at whither wee be in proſperitie or aduerſitie, we
y acknowledge both of them to bee thy woorke
vs, and therfore be no leſſe thankful for ſickneſſe
en for health: for ſorrowe, then for comforte: for
troubled mind, then for a quiet: for impriſonment
d baniſhmente, then for libertie: eſpecially ſeeing

halowed be thy name.

we knowe that thou turneſt them all (ſeeme they neuer ſo ſharpe) to the comfort and commodity of thy children which feare thee: and that in al things which ſhall befall vnto vs, whether they bee grieuous or ioyous, proſperity or aduerſity, life or death thy holy Name may be ſanctified in vs by yeelding due and continuall prayſe and thankſgiuing to thy eternall Maieſtie: that wee neuer ceaſſe to put our full truſte and confidence in thy mercy, who haſte promiſed to be our defender, buckler, and ſhielde to keepe vs as the apple of thine eye, to deliuer vs when we call vpon thee, to open when we knocke, to giue when we aſke: that wee knowing our owne weakeneſſe, that of our ſelues we haue no power or ſtrength to do, no not ſo much as to will that which is good, we may acknowledge all our ſtrength, cõforte, ioy, faith, loue, hope, and confidence to be thine only gifte and worke in vs. And for the ſame and the increaſe of the ſame, and for all thy benefites in vs, whereof we feele our ſelues deſtitute, we may conſtantly flee vnto thee by harty prayer, requiring the ſame at thy mercifull hande. And hauing felt thy mercifull dealing towardes vs, we may alway to the ende of our life continue thankfull to thy bleſſed Name: that wee neuer ſpeake or thinke of thee (O Lord God) without high reuerence and an obedient feare vnto thy glorious Name.

Thy kingdome come

And that thy kingdom (O Lord) may more gloriouſly ſhine amongeſt men, ſubdue the heartes of the people to be obedient to thy worde. Lighten all nations with thy glorious Goſpell: raiſe vp faithfull Miniſters of thy worde, abundantly in euery place, who with pure & perfect zeale in true knowledge

ge may feede the hungrie ſoules with the foode
life. Lighten the heartes of thy children, whom
thou haſt not called to the feeling of thy mer-
in thy ſoune reuealed. Beate downe the furie
rage of the kingdome of ſathan and antichriſt,
all tyrants, who ſhewe their vtter malice and
ie againſt thy deare and faithfull flocke. Con-
nde their deuiſes, ſuppreſſe their pride, and ſo
ngthen all thy true and faithful ſeruants againſt
ir rage, that they may haue true wiſedome to
nfounde their enimies, and ſtedfaſt conſtancie to
feſſe the trueth of thy glorious Goſpell, euen to
death. And that euery one of vs may feele the
ce of this thy kingdome particularly in our ſel-
s, we beſeeche thee kill in vs, by thy holy ſpirite,
wicked delightes of ſinne, and vanities of this
lde. Mortifie in vs our earthly and carnall affe-
ons, and graũt that we may haue our full delight
pleaſure in thee our heauenly father, and in thy
ne Chriſt Ieſu our Lord and Sauiour, and reue-
tly embrace thy holy Worde, that our ſoules
y be comforted therein, and our faith thereby
nfirmed. Lighten our vnderſtandinge, that wee
y in thy holy worde learne, and in heart be fully
ured that thou art our moſt mercifull Father: and
deare ſonne, our Lorde and Sauior. Beate down
vs all ſinneſull motions of the aduerſarie, which
e rebel againſt thy holy ſpirit, and ſettle & frame
r mindes by thy holy ſpirit in vs, that all rebelli-
in our fleſhe being killed, wee may quietly with
yed mindes and conſciences ſet our ful ioy, com-
t, and conſolation in heauenly thinges, walking
fore thee in ſinceritie of minde: put our full truſt

whol-

and confidence in thee, reſt and quiet our ſelue wholy in thy mightie protection and prouidence.

Thy will be don in earth as it is in heauen.

And foraſmuch (O Lord God) as of our ſelues w be nothing but ſtubberneſſe & rebellió, we beſeec thee (deare father) that as thine Angels in heaue doe willingly obey thy will without reſiſtãce, ſo w thy children in earth (all ſtubberneſſe and peruerſ neſſe, by thy holy ſpirit in vs being vtterly extingui ſhed and quenched) wee may willingly ſubmit ou ſelues, reſigne & yeeld our whole affections to thee O Lord, to be gouerned after thy bleſſed & heauen ly wil. That we may feele in our ſelues no other mo tion or deſire, then a meete conſente to thy hol will: that whatſoeuer affections in vs fight againſ thy holy will, thou wilt vtterly make them voyde That we neuer will any thing of our ſelues, but tha thy holy ſpirite in vs may gouerne our heartes, b whom inwardly beeing taught, wee may learne t loue, embrace, & take comfort in thoſe things tha pleaſe thee, and to hate thoſe thinges that diſpleaſ thee: That our hearts, mindes & willes, being who ly ſubdued to thy moſt bleſſed wil, we may willing lie be content with that eſtate of life, which it plea ſeth thy goodneſſe to exerciſe vs withall in thi world, whither it bee in aduerſitie or proſperitie, i ſickneſſe or health, in ignominie or glorie, in quiet neſſe or trouble, in ſorrow or gladneſſe. Graunt vs deare Father, this willing & patient mind, that eue in our greateſt diſtreſſe we may be content with th good wil, and not to murmur or grudge againſt th Maieſtie, knowing that thou wilt lay nothing vpo vs, but that which ſhall turne to our goodneſſe o profit. And that we may patiently abide whatſoeue

hall pleaſe thee to lay vpon vs: that we bee aſſu-
din our hearts, that thou wilt not lay more vnto
then thou wilt giue vs ſtrength to beare, & euen
our greateſt afflictions, wilt finde a way for our
liuerance, and that thy power & ſtrength is more
ly declared, whē we feele our ſelues vtterly voyd
ll ſtrength, and ſee no way of deliuerance: that
may in our moſt grieuous aſſaults, conflicts and
guiſhe of minde, ſubmit our ſelues wholy to thy
ſed will, and looke for our deliuerance at thy
d, when thou knoweſt it ſhalbe moſt expedient
vs, and moſt for thy glorie, leauing the time and
ane of deliuerance to thy good wil and pleaſure,
that in the meane time we neuer ceaſe but call
pon thee, by hurty prayers continually as thou
t commanded, vntill ſuch time as thou ſhalt
are our petitions. And although after many and
dry callings vpō thee, thou ſeeme not to regard
but rather deale more extreemely with vs: yet
withſtanding ſtrengthē vs ſo with perſeuerance
prayer, that we faint not, but ſtil cōtinue in praier
ng aſſured, that although we feele our ſelues no-
ng releaſed, yet wee may quiet our ſelues herein,
t we as thy children haue layd our complaintes,
efs and ſorrowes in the boſome of thee our hea-
ly Father, who wilt as a louing Father, when he
th it moſt cōuenient, helpe vs. And that althogh
u ſeeme nothing to graunt our requeſtes, yet we
nor thee in calling vpon thy Name: ſeeing thou
ſt accept it as a moſt chiefe honour, to be called
on in the day of trouble.

And foraſmuch (deare Father) as thou doeſt by
y mighty power nouriſh, feede, ſuſtaine, preſerue,
and

Giue vs this day our day ly bread.

and maintaine all liuinge creatures, yea, euen th
very yong fowles and beaſtes, wee beſeeche thee t
ſende vnto vs thy children, (ouer whom thou haſ
a more ſpeciall care) all thinges neceſſarie for th
our preſent life: that we hauing ſufficiēt, may wal
euery one in our callinge, in ſinceritie and pure ho
lineſſe before thy face, acknowledginge all our be
nefits of richeſſe, wealth, health, meate, drinke, ap
parell, and all our ſubſtance to be thy meere gifte
beſtowed vpon vs, and deliuered vnto vs from th
handes: that we be not drawen from thee throug
ſetting our mindes to much vpon them, but ſo mo
derately vſe them, as thy benefites for a time beſt
wed vpon vs, knowing that thou wilt at our hand
require an accompte howe wee haue vſed them
That we doe not carefully gape or ſeek after them
but diſcretely to thy glory vſe them, acknowle
ging in them thy goodneſſe and liberalitie towar
vs. And ſeeinge (moſt mercifull Father) that it
not our trauaile, labour, paines, ſtudie, or endeuo
which is able to gette vs our liuing, but onely in
much as it pleaſeth thy goodneſſe to bleſſe & pro
per them: we beſeeche thee that if through o
great trauailes and paines, we be yet ſtill in poore
meane eſtate, that thou wilt giue vs a content
hearte, knowing that thereby thou letteſt vs v
derſtande, that it is thy good will and pleaſure ſo
keepe vs vnder, that wee more effectually ma
giue our ſelues to ſerue thee. Or if it bee thy w
and pleaſure more aboundantly to bleſſe vs and o
trauaile, to ſende vs aboundaunce of all thinge
wee beſeech thee (deare Father) giue vs a thank
full hearte to acknowledge them to bee thy go
gift

ts: and frame our hearts with ſuch liberalitie that
may be contented to diſtribute them according
the neceſſitie of thy children, being aſſured that
ou haſt to that end made vs Stewards ouer them,
t thou mayeſt at his handes require much, on
om thou haſt beſtowed much: ſo that wee ha-
g the due eſtimation of thy benefites which wee
ght to haue, may both reuerence thy goodneſſe
hy benefites, and ſupply the want of our bre-
en, to the reliefe of their neceſſitie, and fur-
raunce of thy glorie.

And whereas (moſt mercifull Father) thy Sonne
r Lord and Sauiour Chriſt Ieſus hath in our na-
e payed the raunſome and debt of all our ſinnes,
ich we haue from the beginning of our life co-
ted, and doe daily committe, wee beſeeche thy
tious goodneſſe that thou wilt by thy holy Spi-
in our heartes, aſſure our ſoules and conſciences
a liuely faith, that by that ſame one alone ſuf-
ent ſacrifice, the puniſhment of our ſins is paied,
wrath appeaſed, and thy iuſtice ſatiſfied, where-
our conſciences may be quieted and ſet at peace
thee our mercifull Father and God. Lett vs,
e Father, feele in our ſoules and conſciences,
we are vnited and knitte to thy deare Sonne Ie-
Chriſt, and made one body with him, and heires
him of euerlaſting glorie, ſo coupled and ioy-
with him, that we are members of his body, ſo
whatſoeuer he hath done in his body, wee may
aſſured that it is ours: that his righteouſneſſe, is
righteouſneſſe: his ſanctification and holineſſe
urs: the curſſe, condemnation and death which
uffered, is the ſame curſſe, condemnation, and

Forgiue vs our treſpaſſes, as wee forgiue thē that treſpaſſe againſt vs.

death

death due for our ſinnes: that we knowing that our ſinnes be done away, and cleane forgotten and for giuen by thy mercifull loue and goodneſſe declare in offering vp thy ſonne to death for vs, we may be driuen to loue thee vnfaynedly from the bottom of our heartes, for this thine vnſpeakeable loue. And conſidering that thou haſt in mercy pardoned ſo many our haynous offences, we may gladly be moued to forgiue one another their offences, and put out of our heart all rancour, malice, and hatred toward our brethren, knowing that we are al members of one body Chriſt our Sauiour: that ſo ſurely as we haue forgiuen all them that offend against vs, we may be ſo certainly aſſured, that thou our mercifull Father, haſt forgiuen vs, like as wee haue forgiuen our brethren.

Lead vs not into temptation, but deliuer vs from euill.

And foraſmuche (moſte heauenly Father) wee of our ſelues be feeble, fraile and weake, and haue a ſtrong and ſubtile aduerſarie ſatan the diuel who goeth aboute continually like a roaring Lion ſeeking whome he may deuour: wee beſeeche thee ſtrengthen vs by thy holy ſpirit, that we may withſtande his ſubtile ſuggeſtions and motions: hold thou vs by thy mercifull hand, and keepe vs alwaies in thy ſafegarde and protection, that wee bee not ouercome in the mighty aſſaultes of our aduerſarie. And foraſmuche as hee often vſeth euen our owne fleſhe armed againſte vs, to conquer vs, wee beſeech thee deare Father, mortifie, ſubdue and kill in our fleſhe all ſubtile ſuggeſtions, and ſinnefull motions of ſatan, that we yelde not our ſelues as ſlaues thereto, but continually fight againſt them, and bring them into ſubiection of the ſpirite. Graunt vnto vs

re Father, that we bee not drawne through the
ltiltie and ſliely tormentes of ſathan, to haue our
light and pleaſure in the vanities of this preſente
rld, but by thy Grace, might and power, may ſo
he proſperitie of this life be vpholden, that our
ndes with full ioy and comfort may bee lifted vp
our perfect conſolation in our Lord and Sauiour
riſt, and in him, take our ful and perfect ioy and
ſolation, ſo that no vaine delight of this worlde
vs from the ſame, neither any ſharpe aduerſitie,
ouertie, miſerie, or calamitie, through the ma-
of the diuell, driue vs to deſpaire of thy merci-
goodneſſe towardes vs: but alwayes being tho-
gh thy grace and aſſiſtance defended, we may be
y and perfectly armed againſt all the ſubtile in-
ppings of ſathan, and reſt wholy in thy merciſull
nce and ayde. For thou haſt (O Lord and eter-
God) in thy gouuernement, all things in hea-
and earth, all power & dominion ouer all crea-
s, Angels and diuels, to rule them according to
good pleaſure and will, to the profite and com-
itie of thy Church, and euery faithfull mem-
herof, & to thine owne incomprehenſible glo-
in all things, in all ages, for euer and euer thy
ious name may bee exalted, and thy faithfull
ke edified through Chriſt our Lord, Amen.

A confeſſion of ſinnes with faith and repentaunce.

Merciful and heauenly Father, we thy ſeruants
doe humbly proſtrate our ſelues before thy
eſtie, acknowledging here in thy ſight our hay-
offences cõmitted againſt thy Maieſtie, ſeeing

and beholding thy heauy wrath againſt them: we
feele our ſelues laden (O Lord our God) with a hug
companie of horrible ſinnes, whereof euen the ver
leaſt, being but conceiued in thought, is ſufficien
in iudgement to throwe vs downe to the euerlaſtin
burning lake. Our owne conſciences, O Lorde, do
beare witneſſe againſt vs, of our manifolde tranſ
greſſions of thy bleſſed lawe, of our ſecuritie an
ſenſeleſſe blindneſſe running headlong to deſtructi
on, committing ſinne after ſinne, although not no
torious to the world, yet horrible before thine eye
The thoughtes of our heartes riſe vp in iudgemen
againſt vs: the vanitie of our talke before thy Ma
ieſtie cõdemneth vs: the wickedneſſe of our deede
frõ thy ſight reiecteth vs: all our wicked thoughts
wordes and deedes, with the inwarde corruption o
our nature, doe altogither as it were a whole lump
and lode of ſinne, lye heauy vpon vs, and with thei
intollerable weight doe euen preſſe vs down to hel
We doe daily grone vnder the burthen of them, in
wardly lamenting our owne folly ſo greedily run
ning into them. In Heauen, earth, or hell, wee ſe
none able to ſuſtaine the weight of them, but euer
thy dearely beloued Sonne Ieſus Chriſte, who i
mercy infinite, and compaſſion endleſſe, hath ſu
ſtayned & ouercome that endleſſe puniſhment du
vnto them: in him therefore, in him, moſt merci
full Father, and through him we come to thee, be
ing fully aſſured accordinge to thy promiſe, tha
thou wilt accept and take that full recompenc
which he thy deare ſonne hath made for vs, as
iuſt raũſome for all the ſinnes of all thoſe who wit
a true faith take holde on him. In him therefor

ſee thine anger towards vs appeaſed, thy wrath
isfied, and our debts paydc.

Increaſe in vs, good Lorde, wee beſeeche thee,
is liuely and feeling faith, for wee feele it often
nes in vs very weake, and troubled with manie
ubtes: increaſe it in vs (O Lorde) that wee may
rough thy holy ſpirit be aſſured, that the puniſh-
ent of our ſinnes is fully in thy ſonne diſcharged.
ake vs, O Lorde our God, to feele this ſame in
r ſoules and cõſciences, that Ieſus Chriſt is ours,
d all thath he hath done: that we are graffed into
s body, & made one with him, and therefore fel-
we heires with him of euerlaſting life. Lette vs
t onely haue theſe wordes in our mouthes (good
rde) but through thy holy Spirite, lette vs feele
e comfort of them in our heartes fully ſealed and
tled in vs: that wee feelinge our ſelues inwardly
ſore thy iudgemente ſeate diſcharged, and our
nſciences towardes thee appeaſed, may bee ſwal-
wed vp with an vnfained loue towarde thy Hea-
nly Maieſtie, and towardes our brethren for thy
e. Make ſinne to die in vs daily more and more,
t wee may hate, deteſt, and vtterly abhorre all
ne and wickedneſſe in all men, but eſpecially in
r ſelues: that we may ſtrongly through thy holy
rite ſet our ſelues in open warre and defiance a-
inſt all ſinne and wickedneſſe: that we pleaſe not
r ſelues in our ſinnes, but ſtreightly examininge
ne by the iuſt rule of thy holy lawes, wee may
terly from the bottome of our heartes condemne
en the leaſt ſinne in our ſelues, hauinge our
hole ioye, comfort and conſolation vppon thoſe
inges which bee agreeable to thy bleſſed will, al-

wayes being afraid to doe any thing contrary to the
ſame: that we may euen from the bottome of our
heartes, examine and trie our thoughtes, before thy
preſence, that they bee vpright and vnfained, not
hypocriticall in outwarde ſhewe onely and appea-
rance, but that euen all corners of our heartes being
opened and diſcloſed before thee, wee may euer
as though it were openly before the face of the
whole worlde bring them in ſhewe, knowinge that
a double hearte is deteſtable in thine eyes: and that
we may walke alwayes as before thine eyes, not on-
ly before the eyes of man, beinge more carefull to
walke circumſpectly, in this reſpecte, that we haue
thee to be a viewer of our dooings, a thouſand fold
more then the eyes of man: that thus we may walk
as becommeth thy children, not onely in outward
ſhewe, but alſo in ſinceritie of hearte, abhorring
euen the leaſt ſinne in our ſelues, ſtriuing, reſiſting
and fighting againſt ſinne, not delighting our ſelues
in ſinne, nor nouriſhinge the ſame in our breſt, but
earneſtly embraceing, and ſtudiouſly ſeeking after
thoſe thinges which bee pleaſaunt in thyne eyes,
that neyther the feare of man, nor loſſe of goods,
life, landes, poſſeſſions, or friendes, drawe vs away
from thee, to doe any leaſt thing cõtrary to thy will
and pleaſure: neyther the fauour or friendſhippe of
man, nor yet the flatteringe enticementes of this
worlde, nor the vaine promotions of the ſame do
moue vs any whitte from the true and endleſſe ioy,
delighte and pleaſure which we ought to haue in
thoſe thinges which bee agreeable to thy will, and
the conſtant performance of the ſame: but that al-
wayes to the end of our life we may continue in thy

pathes,

thes, growinge & increasing from faith to faith, om strength to strength, till at length wee shall me to thy euerlasting rest, Amen.

¶ *A prayer for the estate of the Whole Church.*

O Lorde our God, and heauenly Father, for as- much as by thy holy worde wee are comman- d in our prayers not onely to be mindefull of our lues, but also of all others thy children, yea euen our enimies: wee commend vnto thy Maiestie thy whole true and catholike Church, and eue- member thereof: that as it hath pleased thy good- sse by the brighte beames of thy holy woord, to ine ouer the wholde worlde, whereby thou haste pelled, driuen away, and caused to vanishe the rke and mistie cloudes of ignorance and super- tion, so thou wouldest vouchsafe by thy holy irite to touche the heartes of men, that they may fully embrace that thine so high a treasure sente nongest vs, that through our vnthankfulnesse we ouoke not thy Maiestie in anger to take it from . Crush, bruse, and destroy with the breath of thy outh, the mightie power of that man of sinne, hich so proudly exalteth himselfe aboue all that called God. Let not thy simple flocke (deare Fa- er) in whose consciences he of long time hath and doth sitte as GOD, bee any longer poysoned ith his sweere enticeing poysons: but so lighten eir heartes, that they may perceiue his iuglinges, d embrace the sweete and comfortable doctrine life euerlasting, reuealed in thy Glorious Gospel. And for asmuch as it hath pleased thee in mercy

aboue all nations of the earth, to powre downe th
ſweete ſhowers of thy Heauenly Graces vppon th
our Engliſhe nation aboundauntly, in more plent
full wiſe watering the ſame with the giftes of th
Spirite, in promotinge thy Goſpell, and ouer
throwinge idolatrie, wee beſeeche thee to continu
thy fauour towarde the ſame, and vtterly roote ou
all remnantes, reliques and monumentes of ido
latrie, that thy Glorious Name may be through
exalted, in ſincere, pure, and holy worſhippe. An
as thou haſt in mercy from amongeſt vs in this th
Church, vtterly baniſhed all falſe, venemous, an
poyſonfull doctrine, wherewith the ſoules of th
Children heretofore haue bene wounded to death
and in place thereof haſt placed the true and com
fortable doctrine of life euerlaſting, wherewith th
ſoules of thy children bee fedde and nouriſhed t
euerlaſting ioy: ſo in like mercy and fauour wee be
ſeeche thee, deare Father, eſtabliſhe in the ſame th
Church, a true, perfect, and ſincere regiment there
of, accordinge to the preſcript rule of thy bleſſe
worde, all fantaſies of mans braine, and dreames o
humaine policie vtterly aboliſhed: that thy glor
ous Maieſtie onely may bee exalted in the light o
thy glorious goſpel: and that thy church may flou
riſhe and increaſe, beeing through thy protectio
ayded, ſupported, maintained and defended: we be
ſeech thee by thy holy ſpirit, guide and rule euer
part and member thereof, eſpecially thy ſeruaun
ELIZABETH our Queene, whom thy gratio
fauour and mercifull prouidence hath appointed
chief member in the ſame: vnder whoſe wings ne
vnto thy protection it hath a chiefe ſuccour an

ſup

upporte. Graunt vnto her, O Lord, a pure and per-
ecte Zeale, aboue all thinges to promote thy Glo-
ie: firſt and chiefly in labouring and endeuouring
f her ſelfe earneſtly in wiping away and purging
ut of thy Church all blots and deformities, to re-
uce the ſame to a pure and ſincere forme of wor-
ippe, agreeing to thy bleſſed worde, vtterly to
moue all ſtumbling blockes which ſtay and hin-
er the courſe of thy Goſpell: giue her in like man-
er, O Lorde, the ſpirite of wiſedome, diſcretion,
nd gouernement, that with equitie and iuſtice ſhee
ay ſee this whole Realme, which thou haſt com-
itted to her charge, peaceably and quietly gouer-
ed: that ſhe may ſtudiouſly labour, that as wel tho-
ugh the whole Realme vertue be exalted, & vice
bandoned: as eſpecially in her owne houſe and
ourt, that all wicked vanities of this worlde, all li-
ntious and inordinate life, all flattering and diſ-
mulation being vtterly baniſhed, the feare of thy
lorious Maieſtie may ſo reigne in the heartes of
l within her palace and court, that their liues and
onuerſation may bee agreeable to thy bleſſed will,
ſinceritie and true holineſſe and integritie of life,
at from them, as from the head, may ſhine puri-
e of life and conuerſation, as an example and pat-
rne of true godlineſſe to the whole Realme. Pre-
rue her, we beſeeche thee good Lorde, from all
onſpiracies and treaſons, that if it bee thy good
ill ſhee may haue a long and quiet reigne ouer vs,
o the benefite of thy Church, and the aduaunce-
ent of thy glory. Indue the whole counſell, good
ord, with true and perfect wiſedome, that in all
eir conſultations & counſels, hauing thee preſent

before

before their eyes, they may counsulte of those things which principally and chiefely may be for the aduancement of thy glorie, and the commoditie of thy church, and next for the quiet peace and gracious gouernement of this realme. So lighten all inferiour Magistrates of this Realme, good Lord, with the brightnesse of thy holy Spirit, that vnderstanding thy will, they may zealously defend, maintein and further the course of the Gospel with the sworde of iustice, cut off the wicked, and cherish the godly.

Defende and gouerne, by thy holy Spirite, the Pastours of thy Church, and labourers in thy vineyard, that they may zealously, earnestly and diligently feede thy flocke committed vnto them with the foode of life thy blessed word, wherewith their soules may bee nourished to life euerlastinge. Increase the number of them, deare Father, place ouer euery flocke a godly, learned and paineful Pastour, who may painfully and carefully trauail euery one in his charge, to bring thy people (which nowe alas in most partes doe wander and go astray like lost sheepe) to the true knowledge of thee their Lorde and God, and of thy deare sonne Christe Iesu their Sauiour. And for thy mercie, we beseeche thee, to take pitie vpon thy poore & simple flocke, roote out all rauening wolues, which haue craftily crept into thy sheepefolde, and doe make hauocke of the soules of thy simple flock. Cast out all hyrelinges, time seruers, and dumbe dogs, which to fill their bellies only, haue thrust them selues among thy sheepe, & doe pitifully suffer the flock of Christ thy sonne, to be deuoured & scattered of the wolfe. Stirre vp, good Lord, & place in their roomes faithfull

all ſheepeheardes, which diligently, painefully, refully and earneſtly may labour in thy vineyard, eke to winne the ſoules of thy people, out of the rannie and power of ſathan, to the freedome of y deare ſonne Chriſt Ieſu our Lord.

And that thy Church may better bee furniſhed ith Godly and learned Paſtours, we beſeech thee roſper and increaſe in all Godly knoweledge, all chooles of learning, eſpecially the two Vniuerſi-es Cambridge and Oxforde: Graunt deare Father nto all the ſtudentes of the ſame, that the chiefe nde of all their ſtudies may bee to the furtherance thy Church, and maintenaunce of the common ealth. Bleſſe their ſtudies, deare Father, that all ine ſtudies ſet aſide, they may ſo fructifie & pro-te in all profitable and godly ſciences, that here-ter they may become profitable members in thy urch, and godly vpholders of the cõmon wealth.

Graunt, good Lord, to all the whole Commons this Realme, that their hartes beinge touched ith a ſincere feare and reuerence of thy heauenly aieſtie, acknowledginge thy mercie in placing er them a Godly Princeſſe, they may euery one their callings, walke in all true and humble obe-ence vnto her, in thee and for thee without reſi-ance, tumultes, inſurrections, conſpiracies, or re-ellions: knowing, that to reſiſte the higher pow-s, is to rebell againſt thy Maieſtie. Finally, we be-eche thy goodneſſe ſo guide & gouerne the hearts all the whole Realme of euery degree, that euery e in his callinge, being by thy grace ſupported, ay ſo occupie his talent, that thy Glorie in all inges may bee aduaunced, thy Church inlarged,

and

and this whole Realme into ſincere godlineſſe, vertuouſlie reduced.

Moreouer, we beſeeche thee (O Lord our God) in mercy behold all thoſe which ſuffer perſecution for thy glorious wordes ſake, whither it bee inpriſonment, death, or baniſhment, or whatſoeuer elſe. ſtrengthen them good Lord, that they hauing thee alwayes before their eyes, and the glorie laid vp for them in the life to come, may continue conſtant in defending thy trueth, without feare of man or vaine allurements of the world, that whether it come by life or death, they may glorify thy holy name, in cõtinuing in the truth to the end. Preſerue in like maner we beſech thee, all others thy children, whom it hath pleaſed thee with any other kinde of croſſe to chaſten for their amendement, whither by peſtilence, famine, warre, pouertie, impriſonment, ſickneſſe or baniſhment, trouble of conſcience, vexation of ſpirit, diſquietneſſe of minde, want of ſpirituall comfort, or whatſoeuer kinde of affliction of body or mindes, thou doeſt trie them with: that by thy holy ſpirit being fully aſſured that thou by this thy correction mindeſt to call them backe to a feeling of their ſinne, and due conſideratiõ of their life and conuerſation, that they may patiently abyde thy Fatherly triall, looking for aide, helpe and comfort from thee, when it ſeemeth moſt conuenient to thy godly wiſedome: and being by thy merciful hande once deliuered, may acknowledge thy ſingular power and worke, giuing all laude and prayſe to thy glorious Name: and afterwards, all the dayes of their life, ſtudie to liue before thee in ſinceritie and perfect holineſſe, euen to their liues end, Amen.

Mor-

A Morning prayer for priuate houſes and families.

O Gratious God, and louing Father, accordinge to thy commaundement, wee doe here preſent our ſelues before thy Maieſtie, humbly proſtrating our ſelues before the throne of mercy, acknowledging & confeſſing from the bottome of our hartes, that wee bee miſerable ſinners, daily breakinge thy commaundements, both in thought, worde, and deed, wherein we iuſtly deſerue euerlaſting damnation, and to be vtterly throwne from thy preſence: yet, O Lorde, wee ſee thy goodneſſe againe towards vs, who not ſuffering vs thus to periſhe in our ſins, haſt ſent thine owne deare Sonne Ieſus Chriſte, to take vpon him whatſoeuer is due, to reconcile and make vs at one with thee againe. In him therefore good Lorde, and through him doe wee come vnto thee, beſeechinge thee for his ſake, that we feeling the greeuouſneſſe of our ſinnes, and groneinge vnder the burden of them, may feele the releaſe and eaſe of them, in that wee bee through the holy Spirite aſſured, and ſtedfaſtlie beleeue, that Chriſt hath borne the burden of them, euen for vs. Graunt, O Lorde, that we being aſſured hereof in our conſciences, may through thy holy Spirite bee renued in the inner man, to hate, deteſte, and abhorre ſinne, and to ſtudie to liue accordinge to thy bleſſed will during our whole life.

We doe not onely pray for our ſelues, but alſo for all thy whole Church, eſpecially ſuch as bee perſecuted for thy worde: graunt vnto them, that whither it be by death or life, they may glorifie thy Name to their liues end. Be merciful to this church

of

of Englande and Irelande, wee beſeeche thee good Lord, and preſerue euery part and member of the ſame, eſpecially thy ſeruant Elizabeth our Queene: graunt her all ſuch giftes as be needeful for ſo high a calling, to the aduauncement of thy Glory, and benefite of this commonwealth, to the eſtabliſhing of a perfect gouernement of thy Church, according to the preſcript rule of thy bleſſed word, to the rooting out of all ſuperſtition & reliques of Antichriſt, to the gouerning of her Subiectes in all peace and tranquillitie. Defende her, O Lord, from all conſpiracies, treaſons, and rebellions, and ſo worke in the heartes of all her Subiectes, that knowinge her authoritie doeth come from thy Heauenly Maieſtie, they may with obedient heartes humbly obey her in thee and for thee. Preſerue the whole Counſel & the Magiſtrates of the Realme, that being lightned through thy holy Spirite, they may defende the trueth, ſuppreſſe wickedneſſe, and mainteyne equitie. Behold all the Paſtours and Preachers of thy worde, bleſſe their labours, increaſe the number of them, place ouer euery Church a painefull watchman, remoue all idle lubbers, & confounde the power of antichriſt, and turne the hearts of the people that they may be obedient to thy trueth. Bleſſe the two Vniuerſities, Cambridge and Oxford, & all the Studientes of the ſame, with all Schooles of learning. Beholde all thoſe that bee afflicted with any kinde of croſſe, that they may profite by thy correction in newneſſe of life. (***)

Laſtly, for our ſelues here gathered togither, we hartily craue at thy hands, that it would pleaſe thee to make vs thankfull vnto thy Maieſtie, for all thy lo

ning kindneſſe ſhewed vnto vs euen from our in-
ncie: eſpecially, that thou haſt this preſent night
liuered vs from all dangers both of body & ſoule,
hereinto many haue fallen, as we into like maner
ould haue done, if we had not bin ſtayed with thy
rcifull hande: that thou haſt alſo graunted vnto
ſo ſweete and comfortable reaſt, and haſt nowe
eſently brought vs to the beginning of this day.
r theſe things, good Lorde, wee yeelde vnto thee
oſt hartie thankes, beſeeching thee to make vs
re and more daily thankfull vnto thy Maieſtie
them, and pardon our vnthankefulneſſe. And as
ou haſt ſafly preſerued vs vnto this preſent houre
m all the daungers of this life: ſo wee beſeeche
e continue thy fauour towards vs this day, & the
ole courſe of our life. Defend vs, O Lorde, that
nowe entring into the affaires of this day, be not
wen away with the vaine allurementes of this
rld, to ſinne and wickedneſſe: that we walke not
the ſhadowe of death, that we bee not intangled
the ſnares of ſinne, that wee ſtumble not at the
ckes of iniquitie, that we finally fall not into the
te of death and deſtruction: but being ſhadowed
der thy winges, we may cheerfully and conſtant-
goe on forward to the end of our couſe. Graunt
o vs, O Lord our God, that this good time which
ou graunteſt vnto vs in this life, be not idely, or
inely of vs conſumed, but that euery one of vs
y be diligently exerciſed in his callinge this day,
all our life longe, beinge aſſured that thou wilt
e call vs to yeelde an account of our ſteward-
ppe: indue vs, we beſeeche thee, with thoſe gifts
graces which be needfull for vs in our callinge,

and

and that with a pure & ſincere conſcience wee may vſe them to the benefit of our brethrē, & diſcharge of our owne conſciences before thy Maieſty. We beſeeche thee, O Lorde, that in all our conſultations, wordes and workes this day, and the whole courſe of our life, we may always haue thee preſent before our eyes, knowinge that thou ſeeſt euen the very deepe thoughtes of our hartes, which alwayes may be as a bridle to pull vs backe, that we neither doe nor yet conſent vnto any ſinne or wickedneſſe: but that alwayes we may bee ſo exerciſed in the affaires of this life, that wee looke ſtill to the ende of our courſe, when it ſhal pleaſe thee to bring vs through the pilgrimage of this life to our euerlaſtinge reſt with thy deare ſonne Ieſus Chriſte our Sauiour. In whoſe name for theſe mercies & whatſoeuer thou knoweſt to be needfull for vs, and for the whole churche, wee pray vnto thee, as hee him ſelfe hath taught vs in his holy word, ſaying: Our Father, &c.

The Lorde bleſſe vs and ſaue vs, the Lorde make his face to ſhine vpon vs, and bee merciful vnto vs, the Lorde turne his fauourable countenance towarde vs, & graunt vs his peace. The grace of our Lord Ieſus Chriſte, the loue of God the Father, and the moſt comfortable fellowſhippe of the holy Ghoſt be with vs, preſerue and keepe vs this day and euermore, Amen.

¶ *Euening prayer for priuate houſes and Families.*

O Gratious God & louing father, &c. *As in the beginning of the morning prayer, reading ſo forth till yee come to this mark* (**) *Then reade this followinge for the Euening.*

Laſtly

Laſtly, for our ſelues here gathered, wee render
oſt hartie thanks to thy maieſtie, O Lord, which
ſt hitherto from our infancie, preſerued vs by thy
ercie from all perils & dangers both of ſoule and
odie, wherevnto fraile man is ſubiect, that thou
ſt ſent vnto vs al things neceſſary for this preſent
e, as health, foode, apparell, and ſuch like, which
ny of thy deare children doe want, beeing not-
thſtanding as precioufly bought with the preci-
s bloud of thy deare ſonne, as we be, and yet lie in
iſerie and calamitie, oppreſſed with pouertie, na-
dneſſe, inpriſonement and baniſhment, in which
e alſo, deare Father, thou mighteſt haue brought
ſaue onely that thou dealeſt herein more fauou-
ly with vs, then with them. For the which thy
ing kindneſſe we giue thee hartie thankes, defi-
g thee, that as thou haſt hitherto thus fauoura-
in mercy preſerued vs by thy protection, and
n preſently this day haſt brought vs paſt all dan-
s thereof: ſo wee beſeeche thee good Lord, in
e fauour beholde vs this night, that wee takinge
naturall reſt and quietneſſe, may thorough thy
tection be defended, that our bodies reaſtinge,
ſoules may be occupied in beholdinge thy fa-
ur and mercy towarde thy children, ſtill looking
the comminge of our Lorde and Sauiour Ieſus
riſt for our full redemption. Graunt that our
pe be not immoderate, accordinge to the luſt of
fleſh, but as much as is ſufficient to refreſh our
ake nature: that being thus refreſhed, both the
dy and the minde may be more able to doe their
erall office and function, in that vocation wher-
hou haſt placed vs.

Graunt

Graunt that wee laying our bodies downe to reſte, may be thereby put in minde of our long reſte of death : that as wee doe nowe lay downe our bodies in bed, ſo we may be thereby admoniſhed, that hereafter they ſhalbe laide downe in graue, to bee conſumed to duſte, earthe, aſhes, from whence they were taken: That wee hauing this before our eyes, may bee ſtirred vppe in minde warely to walke in this our pilgrimage, not knowinge when the time ſhalbe of our departure, but alwayes to bee founde readie with our lampes of pure faith clearely burning, that wee may be accepted to meete the Bridegrome, when our mortall, earthly, and corruptible bodies ſhalbe made like to the glorious bodie of our Lorde and Sauiour Chriſt Ieſu, there to reigne with him in perpetuall ioy & conſolation together with all the elect children of God, continually lauding with all the heauenly multitude the glorious Maieſtie of thee our Lord God and heaueulie Father, in our Lorde and Sauiour IESVS Chriſte. For theſe and what ſo euer elſe thou knoweſt to bee needefull for vs and thy whole Church, wee pray vnto thee, as he himſelf hath taught vs, ſaying Our Father. &c.

The Lorde bleſſe vs and ſaue vs, the Lorde make his face to ſhine vppon vs, and bee mercifull vnto vs: the Lord turne his fauourable countenance vnto vs, and graunte vs his peace. The grace of our Lord Ieſus Chriſt, the loue of God the Father, and the moſte comfortable fellowſhippe of the Holy Ghoſt, be with vs, preſerue and keepe vs this night and euermore. Amen.

A praya

A prayer to be ſaide before the ſtudying or reading of holy Scripture.

O Heauenly Father, what ſoeuer I am, what ſoeuer I haue, whatſoeuer I knowe, it is only by my free grace. For by nature I am the childe of wrath, & I am not borne a new of fleſh and bloud, neither of the ſeede of man, or of the will of man. Fleſhe and bloude can not reueale the myſteries of thy Heauenly Kingdome vnto mee: but by thy bleſſed will I am that I am, and by the ſame knowe that I knowe. Therefore, O Father, doe I commit me to thy handes onely, my ſaluation. If my knowledge be ſmall, yet I doubte nothing but that I am the childe of thy euerlaſting kingdome: and therefore by thy mightie power I ſhall growe (when it ſhall bee thy good will and pleaſure) to a more full and riper knowledge, as of a more perfect age, wherein my faith ſhalbe fully able to comprehend & perceiue the breadth, deapth, height and largeneſſe of thy great mercies and gratious promiſes. But ſeeing, O Father, this power of full knowledge and perfect reuelation, paſſeth all power naturall, and remaineth onely in thy power, and the light of thy ſpirite: O Lord, doe thou whatſoeuer it ſhall pleaſe thee, to open vnto me & all the reſt of thine elect ſeruants and children, depending vpon thee, ſo much of the light of thy countenaunce as may be moſt for thy glorie and our comforte, yea, and for ſuch time as ſhall ſeeme good to thy wiſedome and fatherly mercy. In the meane while thus reſting holy vpõ thee, neither can I deſpaire, neither will I be to much careful, although I cannot attaine to the knowledge of many of thy workes, neither to

the vnderſtāding of many places of thy ſcriptures. But I will confeſſe vnto thee the weakeneſſe of my faith, wayting alwayes for the further reuealing of thy glorious light to be vttered vnto me thy poore ſeruaunt, when thou ſhalt thinke (of thy fatherlie beneuolence and goodneſſe) meete and conuenient. I knowing moſt aſſuredly that thou wilt pitie my weake imbecillitie and childiſhe infancie, and cauſe the ſame to ſerue for thy glorie, & my great commoditie: ſeeinge that I erre as a childe before ſuch a Father, which canſt not put off thy fatherly pitie and cōpaſſion, but rather as thou haſt bought mee vnto thee, to be an heire of the kingdome by the bloud of thy naturall ſonne my Sauiour Ieſus Chriſt: ſo am I ſure that thou wilt lighten mee in the ende with full fruition of the bright light of thy countenance, that I may ſee thee and knowe thee as this thy ſonne knoweth thee: yea, ſee thee and knowe thee my father face to face, and knowe as I am knowen. Thus reaſt I onely in thy handes (O my God) crauiug of thee to increaſe my knowledge in thy holy worde, whereby I may knowe thy good will and pleaſure. And knowinge the ſame, giue mee, O Lorde, thy holy Spirite to conduct and leade mee in the ſame all the dayes of my life, that in ſinceritie of faith, and pureneſſe of liuing and conuerſation, thy glorious Maieſtie may be magnified in me for euer. Graunt this, O Father, for thy dearely beeloued Sonne our Sauiour Ieſus Chriſte, to whom with thee and the holy Ghoſt, bee all honour, glorie and prayſe, worlde without ende, Amen.

Prayer

Prayers and thankesgiuinges to be said before and after meate.

¶ *Prayer before meate.*

O Lord our God and heauenly Father, in thy beloued Sonne Iesus Christ, worke in our hartes true repentance, with increase of a true and liuely faith: make vs thankfull vnto thy Maiestie, for all thy benefites which we continually receyue at thy mercifull hande: graunt vs the grace, that we may at this present with thankfull heartes, as from thy handes receyue meate & drinke for the sustenance of our bodies, with moderation vse them to thy glorie, and through thy blessing, receyue by them perfecte nourishment: and aboue all wee craue at thy handes, good Lord, the heauenly foode of our soules, which neuer perisheth: that through thy gratious goodnes, we may be nourished & strengthened both in soule and body to eternall life thorough Iesus Christ our Sauiour, Amen.

Thankesgiuing after meate.

ETernall God, and mercifull Father, wee yeelde vnto thee most hartie thankes for all thy benefites so plentifully bestowed vppon vs: especially that thou hast at this present fedde and nourished our mortall bodies with meate and drinke: we beseeche thee in like manner let our soules feele the sweete taste of thy heauenly foode, that wee being fedde and nourished at thy handes, both in soule and body, may in this life walke as it becommeth thy children, and in the life to come, be receiued to the eternall kingdome of glorie, thorough Iesus Christ our Lord and Sauiour, Amen.

A prayer before meate.

O Mercifull and Heauenly Father, who giueſt foode to euery liuinge creature, and without whom nothing can liue, bleſſe and ſanctifie our meates and drinkes, which wee are nowe about to receiue, that they may turne to the nouriſhment of our bodies, wherevnto thou haſt appointed them: that we acknowledging thy gratious goodneſſe in prouidinge ſo liberally for our bodies, may with cheerfull hearts be lifted vp earneſtly to long after the foode of our ſoules, whereby we may be fedde eternally, through Ieſu Chriſt our ſauiour, Amen.

A thankeſgiuing after meate.

O Heauenly Father, for theſe thy benefites wherwith thou haſt now ſufficiently fedde our bodies, we beſeech thee make vs thankful: And as we feele the ſweetneſſe of them pleaſant to our bodies, ſo we beſeech thee, good Lorde, that the foode of our ſoules may be as pleaſant and comfortable vnto our ſoules, & that we may with as careful hartes prouide for the nouriſhment of our ſoules, as wee are carefull for our bodies, till it ſhall pleaſe thy Maieſtie to bring vs to the place, where we ſhal neuer hunger nor thirſt more, but liue eternally thorough Chriſt our Sauiour, Amen.

A prayer before meate.

O Lord our God and heauēly Father, which haſt prouided meat and drink for the nouriſhment of our bodies, giue vs grace to vſe them reuerently as from thy handes with thankfull hearts. And as we doe greatly hunger and thirſte for this foode of our bodies, ſo we beſeeche thee good Lord, that our ſoules may earneſtly hūger after the like food

and

and nouriſhment, that with earneſt minds we may ſeeke to haue our ſoules fedde and refreſhed eternally, through our onely Lorde and Sauiour Ieſus Chriſte. So bee it.

A thankeſgiuing after meate.

WOnderfull is thy prouidence, O Lorde, in preſeruing all liuing creatures. Graunt vs grace we beſeeche thee, that with thankefull heartes we may acknowledge thy bountifull goodneſſe, ſo liberally giuing vnto vs all thinges needfull: eſpecially feeding vs ſo plentifully at this preſent with thy manifolde bleſſinges, whereof a great many of our brethren are deſtitute, as in like manner wee ſhould be, if thou diddeſt not deale more liberally with vs: graunt vs therefore, gratious Lorde, that we may be thankefull for this thy goodneſſe, and to bee mindfull of them, which haue not ſuch aboundance to relieue them: that beeing all members of one body, wee may at length reigne with our head Chriſt, to whom be all honour and glory world without ende. Amen.

A thankeſgiuing after the receiuing of our bodily ſuſtenance, and reading of ſome part of Gods holy Word our ſpirituall foode.

O Lord our God the onely giuer of al good gifts, who of thy great mercies haſt made vs partakers bothe of the Heauenlie gyftes of thy holy Worde, to feede our mindes, and of thine earthly creatures for the neceſſarie ſuſtenance of our weake bodies: graunt we beſeeche thee that through thy grace, theſe thy gifts may be made perfect vnto vs: giue ſtrength vnto our meate, that it may bee our healtfull nouriſhment, not to breede in vs any car-

nall desire of our vaine life, but to enable our bodies to all good works during the time of this present pilgrimage, that so thy good creatures may be our good reliefe so long as thou wilt, and so much as thou knowest to be expediēt for vs thy seruants, to finishe our daves which thou hast numbred, in the edifying of thy saincts, and glorifying of thy Holy Name. And because (O Lord) we knowe nothing of our selues, but our ignorant hartes are full of darknesse, therfore we beseech thee that this thy Worde (which is thine eternal wisdome) that now we haue read, (and wherein we haue had our conference) may be in our mindes a shininge light of thine onely trueth, and in our heartes a fruitefull seede of our newe birth, so that thine owne Image may be happily againe restored in vs, and we may be made before thee a holie and righteous people, by the inward working of thy gratious spirite, dailie strengthening our heartes in earnest loue of thy trueth, and careful obedience of thy commaundementes, through Iesus Christe our onely Mediatour, who in the sacrifice of his owne bodie, hath purchased vnto vs all thy fauour, & hath giuen vs this boldenesse to call vppon thee: vnto whom (O Father) with thee and the holy Ghost, bee all honour and glorie world without end, Amen.

E. D.

A prayer for all times.

O Lord God Father of mercie & God of all consolation, without whom we haue neither hope nor comfort, we poore wretches and miserable sinners beseeche thee of thy fatherly goodnesse to looke vppon vs, and so make vs partakers of thy gra-

gratious goodneſſe, that we may ſtill increaſe in all goodneſſe, ſo that euermore we may ſet forth thine honour and glorie: let our conuerſation bee ſuch, that a great many beholdinge our good workes, may glorifie thee our heauenly Father: and ſo direct our wayes, that we may holde foorth the profeſſion of the Goſpell as a lanthorne to lighten the eyes of a great many, that they may turne to thee, and prayſe thy name in their viſitation. Thus (O Lorde) we beſeeche thee to deale with vs, that in deede we may be veſſels of honour vnto thee, now to ſet forth the praiſe of thy name, and after this tranſitorie life, to behold thy glorie, who haſt immortalitie alone, and dwelleſt in light that no man hath approched vnto: remoue farre from vs our ſinnes and iniquities, that they may not ſeparate betweene vs and thee: blotte out of vs our offences, and make our prayers righteous, that thou mayeſt fauourably graunt our requeſtes: looke vpon vs with thy fauourable mercie, that thou mayeſt haue pitie vppon vs, and beholde vs in the righteouſneſſe of thy beloued ſonne Chriſt Ieſu, & that we may bee preſented faultleſſe in thy ſight: and thou accepting vs as holy, wee may finde the grace euermore to ſet forth thine honour and glorie, and to ſpeake of thy praiſes in the middes of all thy people. Let vs loue (O Lorde) the thinges that are good, and hate the thinges that are euill: let vs delight in all thinges that may pleaſe thee, and lett vs bee grieued with whatſoeuer is diſpleaſant in thy ſight. And to the intent wee may haue true vnderſtanding & be able to diſcerne betweene things that is good or euill, we beſeech thee let thy word

dwell

dwell plentifully in vs, which may guide our vnderſtandinges ſo, that we may abound in all knowledge, & doe according to that which is righteous. And in this eſtate of true Chriſtianitie, being inſtructed in minde, and readie in bodie to all holie obediẽce, we beſeech thee make vs to growe & increaſe from grace to grace, frõ faith to faith, vntil we come vnto the fulneſſe of age to be perfect mẽbers of the bodie of Chriſt, wayting for the bleſſed hope of thine electe, and ſighing in ſpirite vntil the time that thy childrẽ ſhalbe reuealed. In the meane ſeaſon let vs ſighe with all thoſe that haue receiued the firſt fruites of thy Spirit, that theſe dayes of ſin may ceaſe, that ſathan bee troden downe vnder feete, that Antichriſt may be reuealed, yet to many thouſandes that be in ignorance, that the number of thine elect may be full, the body of thy Sainctes made perfect, all teares wiped from our eyes, euen then when the Sonne ſhall appeare againe the ſecond time to iudge the quick and the dead, which time (O Lorde) ſende quickly, accordinge to thy good wil, and teach vs to pray with all thy Saintes, Come Lord Ieſu, come quickly: graunt this (O Father) for thy Sõnes ſake, in whoſe name we pray vnto thee. And although wee bee but earth and aſhes, yet we are bolde to ſay vnto thee, (the God of all Glorie) euen as he hath taught vs. Our Father which art in heauen. &c.

E. D.

A prayer for all eſtates.

O Lorde God, Father of light, with whom is no change, neither yet ſhadow of change, but haſt eſtabliſhed thine appointed counſels, which ſhall

not

ot bee chaunged for euer: Thou (O God) haſt
ade among vs this diuerſitie of eſtates and de-
rees, accordinge as euery common wealth requi-
eth, keepe vs all, we beſeeche thee, that wee may
alke obediently in our callinge, and followe the
eppes that thou haſt ſet before vs, euen from the
igheſt to the loweſt, let vs accompliſhe that duety
nto which thou haſt appointed vs, and with a
aithfull remembrance of thy promiſe made of
lde to our Father Abraham, that thou art his ex-
eedinge great rewarde, wee may likewiſe depende
n thy prouidence, and ſeeke not any ſhamefull
ayes to gett our liuing, wandring from the righ-
ouſneſſe of our vocation, into the manifolde er-
ours of ſin & iniquitie: looke vpon vs (O Lord)
nd enrich vs with thy grace, make vs obedient to
ur inferiours, meek towards our enimies, faithful
o our friends, true & iuſt towards all men, that we
ay dwell ſtedfaſtly rooted in the hope of thine e-
ect, vntil thou ſhalt make an end of all our labors:
ooke vpon our moſt excellent Queene, & her Ho-
ourable Counſel, and as thou haſt called them to
he higheſt roome, ſo giue vnto them the greateſt
meaſures of grace, that they faithfully diſpence
he talentes committed vnto them: leade them
ith the good king Dauid into thy Sanctuary, that
hey may ſee thy louing kindneſſe which is better
hen life, and ſay with the Prophete: All fleſhe is
graſſe, and the glorie of man is as the flower of the
ielde, and ſo conſecrate them ſelues to doe thy
ill, offer vp their bodies to bee holy, liuely, and
eaſonable ſacrifices vnto thee, that they may bee
urſes & nurſfathers vnto thy Church: looke alſo

wee

we beſeeche thee vppon thy miniſters whom thou haſt appointed to the preaching of thy Goſpell, make them (O God) faithfull diſpenſers of thy myſteries, without reſpecte of perſons to doe the worke vnto the which thou haſt appointed them, that they may conuert ſinners, and haue their glorie perfecte in the day of Chriſt: and knit vs together in peace and loue, that we may be full of compaſſion one towardes an other, to reioyce with thē that reioyce, and mourne with them that mourne, eſpecially to inſtruct one another in the wayes of righteouſneſſe, that by our mutuall helpe wee may the better withſtande our enimies, and dwel ſafe in hope of thine electe, till our dayes ſhall be full, and we ſhall walke the wayes of all the worlde, which time wee beſeeche thee bring vs happily vnto, euen for thy Sonnes ſake wee beſeeche thee, to whome with thee and the holy Ghoſt three perſons & one God, be all honour and glorie nowe and for euermore. Amen, Amen.

A fourme of Morning prayer neceſſarie for this preſent time for Godly Chriſtians, to vſe in their houſes and families.

WE moſte humbly thanke thee (O Heauenly Father) for the ſweete and quiet reſt that wee haue had this night, for the louing and fauourable deliuerance out of all daungers both of bodie and ſoule, which wee iuſtly deſerue to be throwne into for our manifolde ſinnes: for that thou haſt raiſed vs vp this morning, we pray thee to goe before vs: and for as much as thou ſeeſt our ſluggiſhneſſe & drowſines, it would pleaſe thee (good Lord) to pull

s after thee, and to ſhewe vs thoſe wayes, which hou haſt appointed vs to walke in. And as thou enueſt this morning, ſo renue thy mercies: and as hou cauſeſt the Sun comfortably to ſhine to our odily eyes, ſo vouchſafe (we pray thee) to be Sun nto our bodies and to our ſoules, by the beames f thy holy Spirit, and Starre of thy bleſſed Word, hining into the middes of our heartes, to driue a- aye all the night and darkeneſſe of all prophane- eſſe: to chace away all want of true feare of thy ood Maieſtie: and in place thereof, bringe in loue owardes thy Glorie, zeale of thy Houſe, loue alſo owards our brethren: eſpecially thoſe that thou boue the reſt commendeſt vnto vs, that we may ue them with that loue, wherewithall thou haſt rſte loued vs: which is pure, vncorrupt, vehe- ent, and euerlaſting: and therefore we pray thee o ridde our hearts of all naughtie & corrupt loue, nd whatſoeuer is vnmeete to bee in thoſe veſſels hat are to ſerue ſuch a mightie Prince as thou art: nd in thoſe houſes wherein it pleaſeth thy Maie- ie by thy holy Spirite to dwell: and therefore on he other ſide (good Lord) chace away from vs all ancor and malice, all pride, enuiouſneſſe, diſdain- ulneſſe, vncharitableneſſe, vnnaturalneſſe, vnkind neſſe, and what ſoeuer is contrarie to that loue, whereof thou haſt giuen vs a liuely example in our uiour Ieſu Chriſt: vnto the which example, graũt (good Lorde) that wee may alwayes haue our eyes ifted vppe, and therein holden, and cauſed thereby o profite, vntill ſuch time, as wee come to that erfection, wherevnto thou haſt appointed wee hall come. Vouchſafe moreouer by the com-

ming of the ſelfe ſame Spirite, to ſcatter in vs a
the night and darkeneſſe of ignorance, and forget
fulneſſe, and of all thoſe thinges which perteine t
the clearer and fuller knowledge of thy trueth
Take from vs all negligence, all want of iudgmen
and diſcretion, & deliuer vs from all thoſe thinges
which thou knoweſt to bee hinderaunces to vs
either to walke in that great callinge of Chriſtia
nitie whereunto thou haſt called vs, or in thoſ
ſeuerall and particular callinges wherein thou haſ
placed euery one of vs: that we may walke ſo (good
Lorde) both in the one and in the other, that thy
Name may be glorified in both, Amen.

¶ Euening prayer.

O Lord prepare our hartes to pray, bowe down
thine eares (deare Father) and heare vs, open
thine eyes and looke vpon vs for thy deare Sonne
Ieſus Chriſtes ſake, and receiue our humble con-
feſſiō that we make to thee againſt our ſelues, whi-
che haue broken al thy lawes, & therefore deſerue
to haue thy heauie iudgements powred vppon our
heades to our vtter deſtruction, if thou ſhouldeſt
enter into iudgement with the leaſt of our ſinnes,
whereof we haue ſo great and infinite thouſandes
notwithſtanding, wee pray thee to turne away thy
face from our ſinnes, and for Ieſus Chriſtes ſake to
forgiue vs all that is paſt, and graunt that wee may
haue the aſſurance of the forgiueneſſe of our ſinns,
ſealed vp by thy Holy Spirite in our conſciences,
whereby we knowing that we are at one with thee,
may haue our hartes kindled with thy loue ſo fer-
uently, as it may waſte in vs all that is againſt thy
holy

oly will. And for this cauſe wee beſeech thee, ord, to goe forwarde with the worke of our newe yrthe, that thou haſt begunne in vs, & neuer take way thy hande, vntill ſuch time as thou haſt made n end of it: and to this ende, wee beſeeche thee to ay in vs euery day more and more, the olde man ith his cõcupiſcences, nailing them to the croſſe f thy deare Sonne Ieſus Chriſt: and cauſing vs to ele the power of his paſſion in our bodies and in ur ſoules, that wee being partakers thereof, may ome alſo to the fellowſhippe of his holy Reſurre-ion: not only in that we ſhal once appeare before ee, hauing theſe our baſe bodies chaunged, and ade like vnto his Glorious body, but alſo that e may in the meane time riſe from the death of nne to all newneſſe of life, and that our good orkes may ſo ſhine before men, that they ſeeinge em, may glorifie thee our Heauenly Father: not nely they that are of the ſelfe ſame religion with , but thoſe alſo that are enimies vnto thy trueth, ay rather in the time of their caling by the voice f thy Goſpel, yeelde themſelues to be one ſheepe-lde with vs. And we moſt hũbly thanke thee (O eauenly Father) for all thy louing kindneſſes be-owed vpon vs from time to time, and eſpecially r that olde and auncient Loue, wherwithall thou aſt loued vs before the beginning of the worlde: r that alſo that thou callinge vs by the voice of y holy Goſpell in that good time that thou ap-ointedſt for vs, haſt giuen vs faith, hope and loue, nd all other graces which thou knoweſt to bee eedfull for vs: which we beſeech thee to increaſe vs with mightie increaſes, accordinge to that

thou

thou ſeeſt we haue neede of, hauing regarde to o
manifold enimies, that wee haue to wreſtle wit
and that we haue not to ſtriue with fleſhe & blou
but againſt the diuels them ſelues. And thereſo
conſidering their ſtrength and our weakneſſe, the
craft and our ſimplicitie, their watchfulneſſe a
our ſluggiſhneſſe, their long experience & our raw
neſſe, their preparation & our nakedneſſe, & th
we haue not onely nothing to helpe vs, but alſo
carrie about vs our owne concupiſcences, readie t
betray vs into the handes of our enimies, it ma
pleaſe thee to furniſh vs from aboue, giuing vs th
ſtrength of thy holy Spirite, in the inner man, rea
ching vnto vs the compleate harneſſe of thy grace
wherewith we being armed on both ſides, may b
prepared at all aſſayes againſt all aſſaultes of our
nimies. And for as much as in this weakeneſſe w
often times giue backe, & ſometimes runne away
we pray thee (O Lorde) that with the hande o
Faith, wee may laye holde on the victorie of ou
Sauiour Ieſus Chriſte: that albeit wee be not ab
to ouercome in our owne perſons, yet notwith
ſtanding we may ouercome in His, who hath o
uercommed for vs all, and ſo be partakers of thoſ
promiſes that thou haſt knit vnto that glorious vi
ctorie. And we moſt humbly thanke thee alſo fo
thoſe graces both of the body and ſoule which
pertaine to this preſent life: deſiringe thee to in
creaſe them vpō vs, and in vs, ſo farre forth as thou
ſeeſt we haue need of to thy glorie, the commodi
tie of others, and our own comfortes: therfore we
beſeeche thee, Lorde, to teache vs with thy holy
Spirit the lawfull vſe of them: that thou wouldeſt

not

ot ſuffer our hearts to be rooted in them, but that
all times we may be willing to parte from them.
nd whenſoeuer it ſhall pleaſe thee to call for vs,
e may willingly goe vnto thee, as childrē to their
are Fathers, ſtraungers vnto their owne country,
d members of the bodie vnto their Heade: and
much the gladder, by howe much thou Lorde
t better then all the men in the worlde, and the
ngdome that thou haſt prepared, better then
l the kingdomes thereof.

In addition to the former morning prayer, as time & leaſure ſhall ſerue.

Wee pray not onely for our ſelues (O moſt merci-
ll Father) but for all thoſe that thou haſt apointed
eternall life: beſeeching thee to gather the nūber
thoſe that are to bee gathered, thoſe that thou
ſt alredy called, thou wouldeſt always keepe: and
this end (good Lord) raiſe vp faithful Miniſters,
th of thy church & common weale, whoſe harts
u wouldeſt fill with all graces of thy holy ſpirit,
ete for their calling, meete alſo for theſe dange-
s times: root out from among thy church, al ra-
ning & deuouring beaſts, which to fill their own
llies, deſtroy thy flocke: eaſe thy ſelfe of all hire-
gs & idle ſheepheardes, which haue no care nor
ll to feede thy flocke with the holeſome foode
thy bleſſed worde, nor to rule them with that e-
tie wherewithall thou wilt haue thy people to
ruled: thoſe Paſtours that thou haſt giuen, it
uld pleaſe thee to increaſe the number of them:
ſe that are fallen a ſleepe and carried away with
corruptions of theſe times, that thou wouldeſt
ake, letting them vnderſtande the charge that
u haſt commited vnto them, the truſt that thou

haſt

haſt put them in, and the accompt that thou wi
take at their handes. Be gratious (O Lorde) vnt
this Lande of ours, and enter not into iudgemen
with the horrible ſinnes of it, namely, the cõtem
and light eſteeming of thy holy Worde, ſo man
yeares offered vnto vs, and wee being truſted with
all, ſo many Nations better then we beeing paſſe
by, which would haue brought foorth the fruit
thereof more then we haue done: and we not onl
haue brought forth no good fruite, but rotten an
vnſauourie, to prouoke thy Maieſtie withall: no
withſtanding all theſe our ſinnes, it would plea
thee in that loue, wherewithall thou haſt firſte lo
ued vs, when we hated thee, and in that long pat
ence wherein thou haſt hitherto borne with vs,
doeſt yet beare, and tarrieſt for our repentance:
graunt vs heartie and earneſt repentance, our har
being effectually touched with thy holy Spirit
ſtrikinge theſe rocky hearts of ours, that they ma
be reſolued into riuers of teares for our ſinnes, m
king them ſoft and meeke to receiue the print
thy holy Worde, and ſeale of thy bleſſed Spirit
writing with thy finger thine owne lawes in the
ſo, that thou mayeſt reade thine owne hande, a
knowledge thine owne ſeale, and ſo paſſe by v
when thou ſhalt bring thy iudgement vppon t
face of the Earth, for the iniquities thereof: whe
of thou haſt giuen, and ſtill giueſt, from time
time diuers tokens, which we beſeeche thee m
bee profitable vnto vs, whileſt firſt of all wee a
knowledge thy hande ſtriking vs, and thy counſ
calling vs thereby to repentance, that thy heau
iudgments do not fall vppou vs to our deſtructio

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Moreouer, we thanke thee (O Lord) for that it
h pleaſeth thee to be the watcheman, and as it
re the ſpie of this Church and common wealth,
l haſt foreſeene all the ſtormes & treaſons com-
ng againſt it, and againſt thine annointed our
uereigne whom thou in mercy haſt appointed
ule ouer it, and haſt ſcattered them & brought
m to nought, and haſt purſued certaine of thine
mies and ours vnto death, beſeechinge thee to
ntinue this watchfull and carefull eye ouer vs,
to doe vs good, and to purſue the reſt of thine
mies and ours vnto the graue giuing notwith-
nding repentance vnto them, vnto whom thou
t lefte place of repentance. And to this ende
e vp the hearts of our moſte gratious Queene,
her honourable Counſell thy Magiſtrates, that
they ſitte in thy ſeate, and are called by thy
me, ſo they may execute thy iuſtice, whiche
u ſo well approueſt of, whereof alſo thou wilt
uire a ſtreight accompt at their handes. Wee
re thee alſo to ſhew theſe thy graces to al other
rches of thine, namely thy church of Scotland,
t it may enioye that peace that thou haſt giuen
nd graunt that the ſame be referred to that end
rfore thou haſt giuen it, namely to the ful eſta-
hment of the throne of thy deare ſonne our Sa-
r Ieſu Chriſt, & to the building of his kingdom
re. We beſeech thee alſo for the churches, whi-
thy hande hath planted longe ſince: eſpecially
ſe, from whom we haue receiued knowledge in
e of our ignorance, places of refuge in time of
ſecution: that it would pleaſe thee to continue

thy louing kindneſſe towards them, and therefor
cauſe them to continue their faith towardes thee
and obedience towards thy holy word. And when
ſoeuer it ſhalbe thy pleaſure to trie them with an
kinde of affliction, it would pleaſe thee to graun
vnto them, that they may put their truſt in thee
hauinge regard to the trueth of thy promiſes, an
to the good experience that they haue of thy help
in times paſt, and thereby conceyue comfort an
hope (O Lorde) euen of life in death, and of ſalua
tion in deſtruction. We pray thee alſo (good Lord
that wee may haue the feelinge of the miſeries o
our Brethren, as members of the ſame body, an
thoſe that liue by the ſame ſpirit. And therfore w
pray thee, that accordinge to the manifolde trou
bles that thou ſhalt viſite them with, it would be
thy good pleaſure, to meaſure out thy grace i
ſuch plentifull maner, that thy children may pat
ently beare, and ioyfully attend for the good hour
wherin thou wilt pull them out of all their trou
bles. And eſpecially we pray thy Maieſtie for ou
Brethren that are afflicted for thy Goſpell ſake
namely, thoſe that ſuffer impriſonment or other
wiſe in any nation, for the clearer teſtimonie of it
that it would pleaſe thee to giue them patience i
all their troubles, wiſedome and mouthes to de
fende thy cauſe againſt al thoſe that riſe vp again
it: that thou wouldeſt bleſſe their trauels and ſuf
feringes for that, for which they are taken: whic
is, to giue a freer courſe of thy Goſpell into all pla
ces. And therewithall wee beſeech thee for th
Churches of France and Flanders, which are ſ
mi

miſerably racked and torne inſunder, and whiche are almoſt conſumed with theſe fiery trials: that it would pleaſe thee to looke vpon their ſighings and groninges, the teares that fall from their eies continually, the bloud that is ſhed in all partes of the lande, the bodies that lie vnburied, to be meat to the foules of the aire, and fiſhes of the ſea, the lonelineſſe of wiues lackinge their huſbands, children their Fathers, and euery friend his friende. And for ſmuch as thoſe things are come vppon them for thy names ſake, let it be thy good pleaſure to helpe them, conſidering that they are forſaken of al their friends round about: and therfore pray thee that thou wouldeſt not looke vppon our ſinnes nor the ſinnes of our forefathers, whereby we deſerue not onely this correction, but vtter deſtruction, as Sodome and Gomorra: but rather to looke vpon thy mercies which were before them: whereby thou haſt ſaide, that although we doe offende, and thou doeſt correct vs, yet thou wilt not take awaye thy mercies from vs, but leaue a remnant which thou wilt multiplie, and make as the ſtarres of the heauen, and as the ſandes of the Sea. Looke alſo (O Lorde) vpon the outrageouſneſſe and crueltie, vnfaithfulneſſe, & blaſphemie of the enimies, wherwithall they blaſpheme thee, prouoke thee to thy face, and therefore in thine owne cauſe, and for thine owne ſake, take the matter into thine owne hands, and pay into the boſomes of thine enimies double and treble of that they haue giuen to thee. Notwithſtãding, thoſe amongſt them that belong to thine holy election, haſten their callinge, that

afterwards thy iudgement may haſten vppon th
earthe, and the inhabitants thereof may learne
know thee by thy iudgmentes, that would not v
derſtand and come to thee, by the louing calling
of thy Goſpell. Wee pray thee (O Lorde) for o
brethren that are vp in armes in both thoſe cou
treis: that thou wouldeſt goe before them, & co
behind them, and on euery ſide of them: cou
their heades in the day of battel, teach their han
to fight, & their fingers to warre: giue them wiſ
dome and valiantneſſe, & good ſucceſſe in all the
enterpriſes: ſtrike a dizineſſe and maaze of ſpir
into the enimies hartes, and take away from the
all force, and diſappoint all their counſels. An
vpon our brethren in Flaunders, we beſeeche th
that thou wouldeſt comfort them ouer all th
troubles that they haue receiued, & breaches tha
haue bin made in vpō them: and where there ar
newe forces euery day gathered, newe ſleights in
uented to deſtroy them, it may pleaſe thee, to ſcat
ter their forces, and bringe their ſleightes to no
thing. Yea graunt alſo (O Lorde) that that whic
they haue deuiſed againſt thy children, may com
vpon their owne heades. And for our Brethren i
France we beſeeche thee (O Lorde) what ſtreight
ſo euer they bee in, thou wouldeſt deliuer them
and although they be forſaken in the iudgement
of all the world, and in their owne iudgementes,
notwithſtanding thou that haſte the iſſues of death
in thine own hands, deliuer thoſe that are appoin-
ted to death. And finally we moſt humbly thanke
thee, for that it hath pleaſed thee to keepe vs this
day,

day, and al the dayes and times of our liues: beſeeching thee, that thou wouldeſt receiue vs this night into thy holy keeping, that wee maye haue quiet reſt, not of bodies alone, but of our ſoules alſo, reſting from all thoſe thinges that are contrarie to thy moſt holy will, attending while thou raiſeſt vs vp in the morning, to do all thoſe things that thou haſte appointed vs. Theſe things we deſire of thee, and all other thinges (which thou knoweſt to be more needfull for vs, and thy whole Church, better then wee our ſelues doe knowe) for Ieſus Chriſtes ſake: ſaying the ſame prayer, that he himſelfe hath taught vs. Our Father, &c.

A prayer for the Queene.

O Gratious Lord, and moſte mercifull father, we acknowledge thee the Lord of Lords, and the King of Kinges, creating at the beginning, and ruling all things euermore in heauen & earth, according to thy wonderfull wiſedome and power: and our ſelues to bee thy poore ſeruants, the worke of thy hands, and the ſheepe of thy paſture, ſubiected to thy high Maieſtie, and depending vppon thy fatherly prouidence for all things. Neuertheleſſe, ſeeing thou in thy wiſedome annoynteſt Kinges and Queenes, appointing them to rule ouer thy people, to ſitt as Lieuetenants in thy ſeate, to miniſter iuſtice, and moſt of all, as Fathers and Nurſes to mainteine and cheriſhe thy Church: commaunding vs not onely to obey and honour them, but moreouer to pray for them, as watchinge ouer vs for our good: wee therefore beſeeche thee for thy great

great Names ſake, and for Ieſus Chriſtes ſake, to ſhewe thy mercy to all Kinges and Princes, that mainteine thy glorious Goſpell: but eſpecially we praye thee to bleſſe our gratious Queene, in all ſpirituall bleſſings in Chriſt Ieſus, and in all temporall bleſsings, according to thy good pleaſure, that in the great meaſures of thy effectuall Lawe ſhee may more & more finde great increaſes of vertue, and wiſedome, and ſtrength in Chriſt Ieſus to the faithfull and happy diſcharge of her duetie: that her holines, and ioye, and zeale of thy houſe may bee multiplied and euerlaſting.

And, ſeeing it hath pleaſed thee of thy ſingular mercy, to giue her this eſpecial honor, firſt to ſuffer for thy glorious trueth, & afterward miraculouſly deliuering her out of the handes of her enimies, to ſet a Crowne vppon her heade, & to make her the inſtrument to aduance thy Glorie and Goſpell, for which ſhe ſuffered, & to bring it out of darkeneſſe into light, out of perſecution into this great & long peace: as we giue thee moſt hartie thanks for this ſingular benefite, ſo we beſeeche thee to make her and vs euer more thankfull for it, and in thy good pleaſure ſtill to preſerue her for the continuance of theſe bleſſings towardes vs, with all increaſe from time to time, to thy Glorie, the benefite of the Churche, and her infinite peace in Chriſt Ieſus, the Prince of Peace.

And furthermore wee praye thee for her and the eſtate, that ſuch as bee enimies of the Goſpel, and her enimies alſo, for the defence therof, may not deſpiſe the peace offered them to repentance,

but

ut that they may account thy longe ſuffering,
nd her peaceable & vnblouddie gouernement an
ccaſion of ſaluation to their ſoules, & vnfeigned
ue to the trueth, and their mercifull ſouereigne.
therwiſe if they ſtill remaine diſobedient to the
ueth, diſobedient to her highneſſe, & daungerous
the ſtate, then (O God of our Saluation) as thou
aſt diſcouered them, ſo diſcouer thē ſtill, as thou
aſt preuented them, ſo preuent them ſtill, and let
eir eyes waxe wearie with lookinge, and their
arts faint with waiting for the comming of that,
hich yet commeth not, neither let it come (O
ord) wee beſeeche thee, but a bleſſed, and a long
igne to her, and peace to Sion for euermore.

Alſo (deare Father) ſo bleſſe, ſo loue, ſo in thy
pirite ſanctifie and keepe her, that ſhe may in the
pirit of counſell and fortitude ſo rule that other
ter alſo, namely this her Common wealth, that
cy may flouriſh together, and growe vp together
Palme trees, in beautie, and in ſtrenght, giuing
de and helpe one to another, that in the Church
e glorie of God may appeare, as the Sunne in his
ightneſſe, and that the Lande may flowe with
ilke, and honie, and true peace abound therin as
the triumphant reigne of Debora.

Theſe graces, (O Lorde) are great, and wee mi-
rable ſinners, vnworthie of the leaſt of them:
erefore looke not to vs but to thy ſelfe, not to
ur iniquities but to thy greate mercies, accepting
e death & paſſion of thy ſonne, as a full ranſome
r al our offences: throwing them into the botom
the ſea, and making his croſſe and reſurrection

effect-

effectuall in vs to all obedience and godlines as becommeth thy Sainctes, that to all other thy good blessinges towarde our gratious Souereigne, this may be added, that she gouerneth blessedly, ouer a blessed people, a people blessed of the Lorde, and beloued of the Lorde, and that thy graces may abounde as the waues of the sea, in the Prince and in the people, in the Church and in the common wealth, frō day to day, til the day of our translation into the kingedome, where iustice inhabiteth, where wee also shal inhabite and reigne with thee, according to thy promise, for euer. Graunt vs these thinges (O mercifull Father) for thy deare Sonne our Lord Iesus Christ his sake, in whose name wee craue them at thy mercifull hande, prayinge furthermore for them, as hee hath taught vs to praye.

Our Father, &c.

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FINIS.

A SHORT CATACHISME,

BRIEFLIE CONTAYNING
THE VVHOLE SVMME
OF CHRISTIAN
RELIGION.

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M. D. XC.